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# First Echoes of the Definition of the Assumption

## AGREEMENTS AND DISAGREEMENTS

In defining the Assumption of the Virgin Mother of God, lifted up in body and in soul to the glory of Heaven, our Holy Father Pope Pius XII cherished the hope that the proclamation of the new dogma concerning the Holy Virgin would smooth the way of reconciliation. As we read expressly in the Apostolic Constitution Munificentissimus Deus:

"It is to be hoped . . . that the souls of all who glory in the name of Christian may be moved to a desire of participating in the unity of the Mystical Body of Jesus Christ, and of increasing their love for her who bears a maternal heart for all the members of that august Body."[1]

The Holy Father's words refer without distinction to all Christians separated from the Roman Church, but they may be applied in a very particular way to our brethren of the separated Orient, whose tender veneration of the Holy Virgin is well known, as is their firm attachment to the mystery of the Assumption. The Papal Bull several times makes explicit reference to the testimony of the Orient. He could hardly have done otherwise. The Orient in which this belief was born, transmitted the doctrine of the Corporal Assumption to the Western Churches. This belief has always prevailed untroubled among the Oriental peoples without any strife of a sort that could be compared to the controversies of the Latin Middle Ages.

We know the conviction of the Byzantine Church from the synaxarium of Constantinople for the Feast of August fifteenth: "He who is the King and God of all things, gave thee (He addresses Mary) that which surpasses the condition of nature; as in child-birth He preserved thee a Virgin, so in the grave too He preserved thy body immune from corruption, and glorified it in the Assumption".[2]

The great theologians of Byzantium never tire of repeating this opinion and of adducing arguments in its favor. I shall limit myself to two witnesses of the golden age of Byzantine Mariology. In the fourteenth century, Gregory Palamas, commenting the Psalm: *Astitit Regina e dextris tuis in vestitu deaurato* applies it to Mary, present in Heaven with her glorified body, "a privilege", he writes, "which quite peculiarly and exclusively belongs to Christ and Mary."[3] And Nicholas Cabasilas basing himself upon the singular holiness of the Theotokos, associated both in life and death with her Divine Son, writes these beautiful words in his homily on the Dormition: "The grave held for a moment this new earth (of Mary's virginal body) but Heaven received it for ever . . . To the King was restored His throne, to the tree of life its paradise, to the sun its disk, to the fruit its tree, to the Son His Mother."[4]

The Slavs, on their part, retained this sacred heritage faithfully. Evidence of this found in the Acathist hymn for the Assumption sung in Kiev at least from 1606: "Rejoice, thou, O Mary whose body together with the soul has

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1) Acta Apostolicae Sedis 42 (1950), p. 769.
2) This text is cited in the Papal Bull of the Assumption, loc. cit., p. 759.
3) Hom. 27 *in Dormitionem Deiparae;* MG 151, c. 465 C.
4) *Patrologia Orientalis* (Graffin-Nau), t.19, p. 509.

been glorified . . . The creator has made thee ascend to Heaven in body and in soul."[5]

The opinion of the Monophysite Churches is the same as that of the Byzantine-Slavs and perhaps still more deeply rooted. The most celebrated Armenian authors testify to this, as for example, Gregory of Nareg, Nersete Lampronensis and the chief of the anti-Roman party, Gregory Tatavetsi (Fourteenth Century) who in his sermon about the Assumption ends with these words: "Today the families of the Armenian nation celebrate not the death but rather the Resurrection and the Assumption to her Son of the Holy Virgin, who in the lofty regions, still lives, made participant in glorious immortality."[6] Among the Copts, even modern authors, such as Qusa Girguis in an article published in the review al-Karm in 1925,[7] also speaks of the bodily Assumption as if it were a dogma already defined: because "even though the Bible does not mention the translation of the body of the most blessed Virgin, nobody may dare to doubt it, since this is a truth that belongs to the treasure of the faith transmitted from the Apostles by the Holy Fathers."[8]

We should expect then, that the Orientals would feel at one with the Catholics if not through acceptance of the Holy Father's definition, at least through common accord in the same firm belief in the corporal Assumption of the Virgin Mary. But has this been the case? Or have they let themselves be drawn into the orbit of Anglican and Protestant opposition? The opinions of large sectors are lacking, especially those of the Churches behind the Iron Curtain. The data we possess does not permit us to give a single reply which could be applied to all the Orientals. Wherefore I have decided to add the sub-title *Agreements and Disagreements* to this article.

Monophysite Christians agree openly. The Ethiopians wondered why the Roman Church has only now required the faithful to accept a truth which in the Ethiopian Church had always been believed.[9] Still more decided was the attitude of the Coptic Church in Egypt. The *Misri* of Cairo, an official newspaper of the government-party, on October 21, 1950, published an article entitled *Answer to the Pope* written by Sheik Chaltout, one of the best known Ulems in the Mahommedan University of Cairo Al-Azhar. Chaltout, in offensive terms, pointed out the "scandal"of the proclamation of a new dogma after twenty centuries of Christian History.[10] The article stirred up strong protests in Christian circles. The newspaper rushed to make amends, and in the following edition of November 1 gave its readers the opinions of various personalities on the dogma of the Assumption.[11] The opinion of Gommos

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5) A. Popov, *Pravoslavnye russkie Akathisty*. Kazan 1903, p. 133, 135.
6) A. Merk, S. J. in M. Jugie A. A *La mort et l'Assomption de la Sainte Vierge,* Vatican City, 1944 page 310.
7) Al-Karm II (1925), p. 190. of C. Kopp; *Glaube und Sakramente der koptischen Kirche, Orientalia Christiana,* n. 75 (Roma 1932) page 49 ff.
8) C. Kopp, Op. cit. p. 50 quoting the work *Kitab as-sadiq al-'amin fi ahbar al-qadisina,* Cairo 1913 t. I, p. 305.
9) *Stimmen der Zeit,* February, 1951, p. 378.
10) *Le Rayon d'Egypt,* November 5, 1950, p.2.
11) Although Mohammed had taken so many Christian traditions, through the contact he had with the Nestorian groups scattered about Arabia, until now nobody had pointed out any trace of belief in the Assumption. The converted Franciscan J.M. Abd-el-Jalil, O.F.M., makes no allusion to it in his erudite dissertation, *La vie de Marie selon le Coran et l'Islam;* in the book *Maria,* by H. du Manoir, S.J., t. I, (Paris 1949) pp. 183-211. Recently the Turkish writer Hikmet Bozkurt, in the Smyrna newspaper *Yeni Azir,* published several articles on the tradition of the death of our Lady in Ephesus on the occasion of the Definition of the Assumption. In the third one that appeared in the number of December 27, under the title, *Our Lady according to Musulman Sources,* he says, "The house and the tomb of Panaya Capulu have the privilege of being a sacred place not only for the Christian world, but even for the world of Islam".

(*Continued on page* 65)

Sergios, superior of the Monastery al-Maharat, appeared among these, but it had been substantially altered. Sergios asked for a rectification and, when he did not receive satisfaction, he wrote a forceful article in his review *"Al Maharat el Missriah."*

Polemicizing against the Sheik Chaltout who rejected and ridiculed the bodily Assumption of our Lady, he wrote among other things: "Permit me to ask you another question. Why is it so difficult for you to believe that the Holy Virgin has gone up to Heaven with her (mortal) body, as the Messiah, Her Son went up? Which seems to you less difficult to believe? The fact that a Virgin, untouched by man, could conceive a Son and that she and her Son would be exempt from every stain of the Evil One who spares no one, not even Mohammed, the prophet of Islam, as Hadith of Bokhari expressly states . . . is it less difficult to believe than her Assumption into Heaven? . . . Perhaps Elias, while still living, did not ascend into Heaven as we read both in the Bible and also in the Koran? . . . If your reason admits this fact, why does that same reason refuse to admit that the body of the Virgin, the purest and holiest of all bodies, sanctified by the Holy Ghost, and never signed by the devil, was able to go up into Heaven? . . . Why does your reason find it so strange that the Pope should solemnly proclaim the truth of a belief that has never ceased to be received everywhere in the Church from the first dawn of Christianity?"[12]

If we leave the monophysite field and enter the Byzantine-Slav world, we find that a certain number of commentaries have been made on the definition of the Assumption. In former times, Byzantine-Slav theology had shown itself unanimous in regard to the bodily Assumption of the Mother of God, but in the first half of this century there did not lack an author here and there who took a stand against a possible definition of the dogma.

When in 1904 the great Assumptionist movement began to take shape, a Russian writer, A. I. Bulgakov, published in the pages of the Kiev Society's review of Ecclesiastical History and Archeology an article entitled, *In anticipation of the adoption of a new dogma in Roman Catholic theology.*[13]

Criticizing the exposition of the Assumption written by Scheeben, he insists on the apochryphal character of the legend of the Assumption, on the silence of the first centuries of Christianity, and so on. He concludes that the progress of this belief among Catholics has but one explanation: the intimate relationship between the bodily Assumption and the Immaculate Conception—a dogma that the Russians do not accept. If this sole basis is removed the bodily Assumption remains just a pious tradition of the Christian people which could never be accepted among the dogmas of faith. Bulgakov's ideas had very little repercussion. Nicolao Malinosvsky considers them in a few brief lines of his theological manual. The others continued to hold the bodily Assumption as a truth belonging to the divine tradition of the Church. Only when the time of the definition approached, did the Bulgarian

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(*Continued from page* 64)
Hikmet Bozkurt writes that words referring to the Assumption are to be found in the Koran and precisely at verse 52 of the famous Sura 23 called *Sura of the Believers*: "Moreover, we made a sign of the Son of Mary and His Mother, we gave both a shelter on a height which was tranquil and where water flowed". (The Koran, new translation by Dr. L. Bonelli, Milano 1929, page 257) The last words, according to the exegesis of Hikmet Bozkurt are to be interpreted in the sense of a sojourn of Mary and Christ in Paradise.
12) *Le Rayon d'Egypte,* November 19, 1950, p. 2.
13) A. I. Bulgakov, *Predpolozenie o primjatii esce odnago novago dogmata v rimsko-katoliceskuju dogmatiku; Ctenija v Tserkovno-Istoriveskom i Arkheologiceskom Obeastvje,* Kliev, 1904, fasc. 5.

D. W. Djulgerov again take up the thesis of his Russian colleague.[14] He attempted to prove that the bodily Assumption is neither taught by Sacred Scripture, nor contained in the tradition of the Church, nor can the Liturgy be called upon in its favor. The expressions found there on the Metastasis or the translation of the resurrected and glorious body, are to be attributed to the poetical fervor of Byzantine melodies.

Although recent Slavic literature did present this very light opposition to the future dogma, the waters of Greco-Byzantine theology remained quite untroubled until the very eve of the proclamation of the Assumption.

Once the dogma was defined matters changed. Criticisms come from the Byzantine field, while the Russians take a stand which is rather favorable to the dogma. In fact, the best known Russian writers had already expressed their opinion in favor of the bodily Assumption of Our Lady and on the character of this truth. Sergio Bulgakov, Professor at Paris, in his treatise on our Lady which appeared in 1927[15] presents the bodily Assumption as a necessary complement to the dignity of the Mother of God, and applies his Sophianic theory to it. Basing himself on faithfulness to the teachings of the ancient Greek Church, George Florovsky arrives at the same conclusion in his article published in 1949.[16]

At the same time there appeared the works by John Meyendorff, Professor of the Theological Institute of St. Sergius, under obedience to the Metropolitan Vladimir[17] and by Vladimir Lossky, Professor at the Russian Institute of St. Dionysius, under the jurisdiction of the Patriarch of Moscow.[18] Both were firm supporters of the bodily Assumption.[19]

The first reactions to the definition amongst Russians were due to the Russian General Secretary for Inter-Orthodox Ecumenical Action, Professor Peter Kovalevsky of Paris. The newspaper *Le Monde*, October 19, published his declaration on the dogma of the Assumption.

According to him, belief in the bodily Assumption of Our Lady is common to the whole Church from the most remote times, although it had not been

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14) D. W. Djulgerov, *V'znesenie na sveta deva Marija; Annuaire de l'Universite de Sofia,* 25 (1947-49), p. 1-36.

15) S. Bulgakov, *Kupina Neopolimaja,* Paris 1927, pp. 122-129.

16) A. L. Mascall, *The Mother of God.* A Symposium by members of the Fellowship of St. Alban and St. Sergius; Westminster, 1949, p. 62 ff. Cf. Philips *Quelques publications recentes autour du probleme de l'Assomption; Ephemerides Theologicae Lovanienses* 26 (1950) pp. 368-76.

17) The review *Tserkovnyi Vjestnik,* Oct.-Nov., 1949.

18) Cf. his articles in the work cited of A.L. Mascall, *The Mother of God*, p. 26 ff., and in the *Messager de l'Exarcat du Patriarche Russe en Europe Occidentale,* 1950, No. 4.

19) As it was not possible for me to read directly Meyendorff's articles, I refer the reader to the information on them in *Vers l'unite des Chretiens* No. 28, December 1950, page 17 ff.

Meyendorff rejects the argument of Catholics for the Assumption derived from the Immaculate Conception, but finds no difficulty in admitting that the new dogma agrees with the ancient tradition of the "Orthodox" Church, although presented to the faithful from another theological point of view. The glorification of the all-pure Virgin from the "Orthodox" viewpoint is a consequence not of the Conception of Mary but of the Resurrection of Christ: her maternal intimacy with the Savior enabled her, immediately after death, to enter into the plenitude of the fruits of the redemptive sacrifice. A like plenitude will be granted to the members of the Holy Church who are worthy of it on the day of the final Resurrection. Since the Mother of God must be our protector on the way that leads there, she was the first member of the Church admitted into the heavenly Jerusalem. She had already arrived at the eschatological end towards which the Church is advancing and it is for this reason that her image before the eyes of the prophet of the Apocalypse (Apoc. 12) becomes confused with the image of the Church triumphant and glorified. For Lossky "This final glory of the Mother of God, the *eskhaton* realized in a created person before the end of the world, should place her beyond death, beyond the resurrection and the Last Judgment. She shares in the glory of her Son. She reigns with Him, and together with Him presides over the destiny of the Church and the world through time, interceding for us to Him who will judge the living and the dead.

The last stage, through which the Mother of God arrived at the Heavenly glory of her Son, is celebrated by the Church on the day of *Uspenija*: that is, a death which according to the profound conviction of the Church, could (not) be followed by the Resurrection and the bodily Ascension of the all-Holy."

defined as a dogma of faith. However, Kovalevsky makes some reservations on the proclamation of the dogma, either because—he supposes—every formulation of a dogma impoverishes the content of faith, or because every dogma is "a revealed fact, formulated by the Council and accepted by the Church" ordinarily on the occasion of doubts arising among Christians, and nothing of this kind may be applied to the Assumption.

This declaration widely quoted by the world religious press[20] has been enlarged upon in articles that the same Professor Kovalevsky published in the Parisian leaflet *Russkaja Mysl* on November 8 and 15. In an unhappy interpretation of a phrase from the definition "after having terminated the course of her mortal life", the author thought he had discovered a substantial difference between the Russian belief and the Catholic dogma, as if the latter had positively excluded the death of the Virgin. A new discussion arose from this, which was soon brought to an end by a rectification made by Professor Peter Kovalevsky.[20 bis]

The commentary, *On the Assumption into Heaven of the Mother of God* by T. G. Spassky[20 ter] is worthy of greater consideration. The spirit in which this article is written will be understood from the concluding words: "The consonance between the Orthodox and the Catholic concept on the fact of the Assumption of the Mother of God into Heaven also places in relief a fundamental agreement on Marian doctrine." In reality the author thinks that the essential truths are the same in both camps, except for the Immaculate Conception professed by some Russian theologians in the seventeeth century, but totally abandoned at the beginning of the eighteenth century. Wherefore the dogma of 1854 was not accepted. On the other hand, he writes, the dogma in its brief formulation, asserts the fact of the Assumption of the Mother of God in soul and body into Heaven after her mortal life. This pious belief is contained in many liturgical texts of the Orthodox Church, texts which abound in the Divine Office, especially for the feast of Uspenija."[21] He demonstrates this, first by recalling in general how the hymnographers Romanus, Andrew of Crete, John Damascene, Cosmas of Maiuma, Theophane, and the Patriarch Germanus had sung in a special way the Assumption of the Virgin Mary, and then by considering in particular certain pages of the Liturgy. The conclusion is that in spite of the apparent differences in terms, *Assumptio* for the Latins, *Koimesis* or *Uspenie* for the Orientals, it is evident that the latter exalt the *Metastasis* or translation of Mary in body and in soul to the glory of Paradise. Spassky points out only one difference which is that the Latin dogma limits itself to affirming the fact of the Assumption in body and soul, without analyzing the content of this fact. He refers concretely to the silence of the definition on the death and on the resurrection of Our Lady, a silence that he thinks should be attributed to the dogma of the Immaculate Concep-

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20) The opinion of Peter Kovalevsky was reported in a very short time in all religious reviews. For instance in the *Living Church,* December 10, 1950, page 3. At any rate Kovalevksy sent a letter to the newspaper to correct certain words that had been attributed to him about the Immaculate Conception. *Le Monde* published Kovalevsky's declaration in its edition of Oct. 20. Cf. *Unitas,* Vol. II, No. 4, pp. 294-5; *Oriente Cristiano* I (Madrid 1951) p. 8.

20 bis) On this discussion, A. Houbrechts, A. A., *De Russische Orthodoxie en het nieuwe Dogma; Het Christelijk Oosten en Hereniging,* Jan. 1951, p. 202-206.

20 ter) Th. G. Spassky, *K dogmaty o Vonesenie Boziei Materi; Tserkovnvi Vjestnik,* Dec. 1950-Jan. 1951, pp. 12-16

21) Th. G. Spassky, art. cit. p. 13.

tion: "It may be that the question on the death of the Mother of God is in strict relation with the content of the dogma of the Immaculate Conception: if there is no original sin, neither is there the consequence of sin, namely, death."[22] Perhaps in these words one finds the echo of the recent disputes in Latin theology on the death of Mary. Whatever the case, if the author had had at his disposition the complete Apostolic Constitution, he would have noticed that in the doctrinal exposition on the dogma of the Assumption, the death of the Virgin is frequently mentioned.

Moreover, the Catholic authors, almost without exception, have found no difficulty in conciliating the death with the Immaculate Conception. In this they are in agreement with the Byzantines, among whom some, such as John Furnese, Michael Olykas[23] and Nicholas Cabasilas[24] not only teach the death and the Immaculate Conception, but see also in the Immaculate Conception of Mary the root of her anticipated resurrection and of her glorious Assumption into Heaven in body and soul, anticipating the Bull "*Munificentissimus Deus*" which insists on this argument and which included the word "Immaculate" in the formula of the solemn definition.

Spassky belongs to the group of Russians who are under obedience to the Constantinople Patriarchate. What impression the proclamation of the Assumption produced in the Phanar may be drawn from the interview granted by the Protosyncellus Melitone to the Istambul newspaper *Le Journal d'Orient* on November 5.

Here are a few questions with answers of the Patriarch's representative:

"Do you accept the dogma?"

"We accept as dogma only truths formulated and proclaimed by the Ecumenical Councils."

"Have you sent a delegate to Rome for the occasion of the dogma?"

"No."

"Has Rome invited you?"

"No."

"Have you been spiritually associated with the proclamation of the dogma?"

"No."[24 bis]

These answers given in such brief and cutting form should be interpreted according to the spirit of an earlier declaration which appeared in the month of September in the review *Orthodoxia*, official organ of the Constantinople Patriarchate. The short article *The Pope Will Define a New Dogma*[24 ter] is signed by the Archbishop of Heliopolis, Gennadios. It cites the *Osservatore Romano's* notice of August 14, 1950, with the announcement of the definition. The declarations of the Anglican Bishops of Canterbury and York of August 18 follow. These declarations cannot be accepted by the "Orthodox" since they admit that tradition is a true source of Divine Revelation. They may then continue untroubled believing in the bodily Assumption of Mary. The article ends with this proposition: "We Orthodox also celebrate the Koimesis (transitus) of the Mother of God, including her bodily Assumption, the Metastasis. But our festivity and our tradition need no dogmatic definition."

Although excluding the dogmatic proclamation, the Greeks of Constan-

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22) Ibid.
23) Martin Jugie, A. A., *La mort et l'Assomption de la Sainte Vierge*, Vatican City 1944, p. 326.
24) Grafin-Nau, *Patrologia Orientalis*, t. 19, p. 504.
24 bis) According to the review *Het Christelijk Oosten en Hereniging*, Jan. 1951, p. 209.
24 ter) *Orthodoxia*, September 1950, p. 359 ff.

tinople are raising no objection to the doctrine defined by the Roman Pontiff. Other writers depending on the Ecumenical Patriarchate agree with Gennadius. One of these is Siotis, professor of theology at the Major Ecclesiastical School of Salonica, according to an article published in the review of the faculty.[25]

The newspaper *Pantainos,* published at Alexandria, gives us the thought of this Patriarchal Church. *The Vatican and the Anglican Church is* the title of a short commentary by P.K. (Partenios Koinides) on the Anglican protest of August 18 against the definition of the Assumption.[26] Koinides rejects the fundamental Anglican assertion about Sacred Scripture as the sole source of Revelation. He affirms that their faithful believe in the *Koimesis,* the death of the Holy Virgin, and the *Metastasis,* or the bodily Assumption of the most Holy Virgin, without this truth being presented to them as a dogma of faith.

Moreover, he makes the prudent observation that before speaking of the new Catholic dogma one should properly await the Definition. A few days after the solemn proclamation of the Assumption, the same author returns to the subject in the article *The Koimesis of the Mother of God,*[27] and repeats the same arguments. The "Orthodox" believe in the Assumption of Our Lady in body and soul and that is what they call *Metastasis,* but he declares himself against the dogmatic definition of this truth, because "tradition should remain tradition, fluid and immaterial", without the "codificaton" and integration of being forced into a system, which is proper to a dogma.

In the number of December 21 another writer designated only by a W, treats the Catholic dogma somewhat more profoundly, under the title *The dogma of the Assumption* (analepseos) *of the Mother of God.*[28] The Orthodox, he says, taking a different viewpoint from that of the Protestants and Anglicans, believe in the bodily Assumption of the Virgin Mother of God, basing their belief not on the apochryphal books (as so often happens among Catholics, he would have it) but "on the tradition of the Fathers and of the great Doctors of the Church" and adduces in proof the testimony of Damascene and some texts of the sacred Liturgy. "But does this mean," he asks, "that they accept to the letter the dogma of Pius XII? Quite the contrary."[29] He seems to have in mind merely its obligatory character as obliging Catholics to believe the dogma which has now been solemnly proclaimed. Indeed, as we read in the classical theological manual of Androutsos, only the dogmas that refer to the Trinity and to the Incarnation are necessary for salvation. If we wish, he continues, the field of dogma may be enlarged to include all the truths contained in the Creed, and even those truths defined by the Ecumenical Councils and the great local synods which declared the articles of the Creed. The bodily Assumption does not belong to this kind of revealed truths; consequently it cannot be defined, not even by a Council, as a dogma of faith.

I do not think it necessary to add that the argument of the Alexandrine

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25) *Gregorios Palamas,* July-August 1950, pp. 177-192.
26) *Pantainos,* October 1950, p. 509-510.
27) *Pantainos,* November 11, 1950 pp. 578-79. At the end he refers to the article of Chaltout in *Misri*: "The intervention of the representatives of the Mohammedan religion has resulted unfortunately. It is a Christian dogma and it is not right that one religion should become involved in the matter of another".
28) *Pantainos,* Dec. 20, 1950, pp. 640-647.
29) Ibid. p. 645.

theologian lies in a patent error. It is clear that the formal denial of any dogma of faith closes the door of Heaven, even though an explicit profession of them is not required for entrance. It is very clear that the Church may define dogmas such as the Eucharist which is not a part of the Creed. It suffices that they be included in the deposit of Divine Revelation. Finally it is also clear that the Assumption, just as the other truths of Mary, are nothing else than a more explicit declaration of the intimate relations between Mary and her Divine Son—relations contained in that short phrase of the Creed "ex Maria Virgine." Leaving these considerations to the reader, I wish only to point out that the *Pantainos* of Alexandria admits the bodily Assumption of the Madonna, the object of the Catholic dogma, as a part of the faith common to the whole Church, faith firmly maintained and professed in the Byzantine Churches.

A quite different sort of language was used by the review *Ekklesia* which represents the synodal Greek Church, or if you will, the theological faculty of Athens. All those who have dealt with the new Marian dogma in *Ekklesia* are members of this faculty, with the exception of Ireneus, Archbishop of Samos.

I would far rather pass in silence over the article of this last writer, *The New Dogma of the Papist Church.*[30] Ireneus has resumed it thus: "The new dogma recommends (the Catholic Church) to the reprobation of the universal Christian conscience, manifesting how she arbitrarily tampers with the truths of revelation, and it places her in opposition to the ancient and genuine (vatheian) tradition of Christians." These are the two great accusations which the author raises against the dogma of the Assumption. It is in opposition to the "Orthodox" tradition which certainly celebrates the Dormition of the Mother of God most solemnly and reverently, but, he would have it, excludes the bodily Assumption. Ireneus pretends to circumscribe the Byzantine belief within these limits: "Her sacred body was given sepulture in a place of the region of Gethsemane at Jerusalem and her soul was given into the hands of her Son and God." Nothing more. But this is a false affirmation, in open contradiction to the Greek tradition of the Assumption, made still more untenable because it springs from a more general concept of the place which is proper to the Mother of God. Mary is no longer the new Eve, the Mediatrix, Associate of the Redeemer; Mary is left among the common throng of the redeemed; she could be at their head, but deprived of all privileges.

The other accusation refers to the Church's independent mode of acting. She was the only great absentee from the Ecumenical Assembly at Amsterdam in 1948, he writes. In her proud isolation, believing herself the sole true Church of Christ, confiding in the infallibility decreed for her in 1870, Rome proclaims the new dogma. Even more, according to the author, "The most profound reason why the Vatican was moved to proclaim the new dogma was precisely the will to place impediments in the way of the spiritual movement of the world."

These and other notions expressed by the Archbishop of Samos, reveal his attachment to the ecumenical idea. The same attachment we find in

30) *Ekklesia,* Dec. 15, 1950, pp. 396-98.

Bratsiotis and Alivisatos, who head the two extreme wings of the ecumenical movement among the Greeks.

Panagioti Bratsiotis, in his disquisition *On the Inopportuneness of the New Dogma,*[31] without entering into the doctrinal basis of the question, limits himself to deploring the proclamation of the dogma which cannot help but stir up protests among the party of the Reformation, and increase the distance between the Catholic "maximists" and the Protestant "minimists" on the Marian doctrine.[32]

The two articles of the Professor Hamilcar Alivisatos, *The new dogma*[33] published also in English in the *Ecumenical Review* of the World Council of Churches[34] of which Alivisatos is a convinced and enthusiastic promoter,[35] had greater repercussion. What is the position of the "Orthodox" Church before the new dogma? In his answer he admits that many Byzantine hymnologists, and poets, in their enthusiasm for Mary have gone so far as to attribute to her the privilege of the bodily Assumption, in such wise that many Catholics think "that our Church shares the Roman Catholic belief on this question." Alivisatos denies this absolutely, and to demonstrate it, he ignores other sources of tradition and limits himself to the liturgical feast of Koimesis, which signifies Transitus, Dormition, Death. He finds the same in iconography. There is nothing, he says, that may be compared to the Assumption of Titian or Raphael; we merely find Our Lady lying on her bed, surrounded by the Apostles, dying in the presence of her Divine Son. But then, he asks, how to interpret our liturgical texts that speak of the Metastasis, that is, the bodily Assumption of the Mother of God? He responds, "The answer is very simple." It has to do with a poetic device, of a graphic expression to signify that the Virgin received an incomparable reward with regard to plenitude and certainty. Satisfied with this explanation—truly not a new one, since it had already been given a trial a few years ago by Djulgerov—without even considering whether or not it might accord with the explicit doctrine of a John Damascene, of a Germanus of Constantinople, of a Gregory Palamas or of many other Byzantines, he finds that he can conclude, "...we must reject the new dogma of this Church not only as being incorrectly and improperly proclaimed by the Pope alone, whose right in this matter we do not recognize, but also because there is no evidence for it either in Holy Scripture or in the Sacred Tradition."

In the second article he considers the question of opportuneness, always in the light of Ecumenism, for which he finds that the definition of the Assumption presents a new difference, indeed, an intensification of the characteristics proper to Catholicism. Notwithstanding, Alivisatos concedes that the corporal Assumption of Mary is a belief which existed from early times in the Catholic Church, and its proclamation as a dogma issues from the normal progress of its treasure of faith.

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31) *Ekklesia,* Dec. 15, 1950, pp. 398-99.
32) Bratsiotis, alarmed by the purely Protestant tendency of the ecumenical movement, has on other occasions turned to the Church of Rome as the only hope. His article on the dogma also ends with some considerations on the Pope's infallibility.
33) *Ekklesia,* Nov. 1, 1950, pp. 354-56; Nov. 15, 1950, pp. 368-70.
34) H. Alivisatos, *The New Dogma from an Eastern Orthodox Standpoint; The Ecumenical Review,* No. 2, January 1951, pp. 153-154.
35) Alivisatos, member of the Central Committee, named at Amsterdam, in opposition to Bratsiotis and the moderates, won the battle and gained the adhesion of the new Archbishop of Athens to the World Council of Churches. Cf. J. Gill, S.J., *The Dissident Oriental Church and Amsterdam, Unitas,* Vol. II, No. 2. pp. 117-128

The first article of Alivisatos bears the date of November 1, the day of the Definition, when the author was at Rome mixed in the throngs who were applauding the Pope of the Assumption. This means that the author wrote these articles without first acquainting himself with the Pontifical documents. It could be for this reason that *Ekklesia* of December 15 took pains to announce another article by Prof. John Karmiris.[36] This article was published in the January number of this year under the title, *The New Dogma of the Roman Church.*[37]

In his study, edited with copious citations, Karmiris begins by recalling the development of Marian doctrine among the Catholics, first with the dogma of the Immaculate Conception, and then that of the Assumption. He contrasts it with the poverty of Marian belief among the Protestant confessions. In Mariology, as in other dogmatic questions, he affirms, the "Orthodox" Church follows a middle course between the two great heretical Churches (Karmiris uses this epithet twice)[38] of the West, namely Protestantism which ignores the Blessed Virgin, and Catholicism which exaggerates her privileges. But adhering strictly to the doctrine of the ancient Church and to the first Seven Councils, the "Orthodox" Church maintains that Mary is Mother of God, ever Virgin, all-holy and full of grace, but excludes her Mediation[39] and does not admit the dogmas of the Immaculate Conception and the Corporal Assumption.

The reason is obvious. Only those divine truths contained in Revelation are to be held dogmas of faith, or to use the author's terms "dogmas of God" and not of men.[40] But this, he finds, was not the case for the Immaculate Conception, and is not now for the Assumption which "is not taught by Sacred Scripture, is not testified, at least sufficiently, by Sacred Tradition, and only made its appearance in Liturgical Tradition in the Sixth Century."[41] Having thus stated his thesis, the author proceeds to demonstrate it part by part.

That the corporal Assumption is not found either explicitly or implicitly in Scripture, is proved by the fact that the woman of Chapter XII of the Apocalypse, which the Catholics call upon, does not signify Mary, but the Church. That the argument of Tradition cannot be invoked is no less clear for him. According to St. Vincent of Lerens, Tradition becomes a source of faith when it is ancient, that is, when it goes back to apostolic times. However, in the case of the Assumption, we have the impenetrable silence of the first five centuries. There remains the Liturgy. But theologians, he writes, would be acting with exceeding levity if they accepted poetic phrases or pious traditions as foundations for a dogma if they were not corroborated either by the testimony of Scripture or the teaching of the early Fathers. At most, the Liturgy lends itself to "pious considerations", and to "theologoumena" with which one may construct a "scholastic theory."[42]

The way of theological reason seems to him to be still more heavily barred, when considering the relationship between the corporal Assumption and the other Marian dogmas. Androutsos first warns us that in Mariology it is an easy thing to draw out conclusions that are foreign to the fonts of

36) *Ekklesia,* Dec. 15, 1950, p. 399.
37) *Ekklesia,* Jan. 1-15, 1951, pp. 21-25.
38) Found on pp. 22b and 25b.
39) loc. cit., p. 25a, quoting "unus mediator" of I Tim., 2, 5.
40) Ibid. p. 24b.
41) Ibid. p. 23a.
42) Ibid. p. 24a.

Revelation.[43] Especially in the case of the Assumption this way, at any rate, becomes impracticable because it takes as point of depart the Immaculate Conception which is rejected by the "Orthodox."

Finally, he emphasizes the inherent difficulty of every definition pronounced directly by the Pope: "only the Church in its totality (is infallible), never a part of it, much less a single member, even if this is a Bishop and Patriarch and Pope. Only the whole of the Bishops, assembled in Ecumenical Council, and representing the entire Church has authority to formulate and authentically to proclaim the dogmas; with the help of the Holy Ghost."[44] For all these reasons the "Orthodox" refuse to recognize the new dogma, in conformity with the wise norm of Damascene: "without exceeding the ancient limits, without pushing beyond divine tradition . . . we embrace, therefore, recognize and venerate all the truths that have been handed down to us, without ulterior inquiry . . . We receive these truths; in them we persevere."[45]

While reading this article, I tried to see in it an exposition, perhaps too intransigent, too rigid and violent, if you will, but sincere in its Greco-Russian "Orthodox" thought. But I confess, that when I arrived at the end and found this text of St. John Damascene, I had to change my opinion. The words are those of Damascene—although in a different order they are found in the first chapter of the first book of *De Fide Orthodoxa*. But was it not the duty of the author to add that the Doctor of Damascus holds the corporal Assumption among the beliefs that are "most true"?[46] and because it is a necessary complement of the Maternity and inviolate Virginity of Mary?[47]

Unfortunately, in this article of Karmiris, his lack of exactitude in finding and profounding the Catholic thought he intends to refute is evident. Otherwise, instead of going by preference to the article of the Old Catholic Pfister[48] he would have drawn more profit from those few authors of ours who are quoted, such as the Jesuit Fr. Ternus[49] and the Assumptionist, Fr. Martin Jugie[50] who are rich in documents on the Byzantine beliefs. But he seems not to be interested in them unless it be to find the appearances of a difficulty, as is the case with Bartman,[51] one of the very few who followed Canon Ernst in his reservations regarding the value of the Assumptionist tradition.[51 bis]

Yet the most important lacuna in this article—which is presented to us almost in the guise of an official response from the Synodal Greek Church to the dogma of the Roman Church—is the fact that no direct use is made of the Apostolic Constitution *Munificentissimus Deus*. Here and there some generic reference is to be found to the Bull of the Assumption;[52] However, Karmiris, as he expressly acknowledges, has read nothing else than the resume

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43) Chr. Androutsos, *Symbolike ex epopseos orthodoxon,* 2, Athens, 1930, p. 202.
44) loc. cit., p. 25a.
45) Ibid., p. 25b., Cf. *De Fide Orthodoxa,* 1, I, c. 1; MG, 94, 742 A. Damascene follows here Pseudo-Dyonisius, *De Divinis nominibus,* chap. 1.
46) Orat. I in Assumpt.. MG, 96, 705.
47) Orat. II in Assumpt.; MG, 96, 729.
48) P. Pfister, *Ist die Leibliche Himmelfahrt Mariae ein katolisches Dogma?;* Internationale Kirchliche Zeitschrift, 40 (1950), p. 209-259.
49) J. Ternus, S.J., *Der Gegenwartige Stand der Assumptafrage,* Regensburg, 1948.
50) M. Jugie, A.A., *La Mort et l'Assomption de la Sainte Vierge,* Vat. City, 1944; Karmiris uses this text for example when he deals with the feast of the Dormition and its value in confirming the dogma. Cf. loc. cit., 24a, not.
51) B. Bartman; *Lehrbuch der Dogmatik,* ed. 8, Freiburg im Br., 1932. Cf. Karmimis, loc. cit., p. 23b, not. 3.
51 bis) Indeed he wished to add Scheeben, founder of our Mariology to Bartman, perhaps not aware that the latter was precisely the one who, rejecting the method of historical criticism, gave a strictly theological basis to the problem of the Assumption.

published in the *New York Times* of November 2, 1950.[53] This ignorance of the pontifical document explains how, for instance, the author, in excluding the Scriptural foundation of the dogma, is concerned solely with the woman clothed with the sun who occurs in chapter twelve of the Apocalypse. This is certainly a beautiful text to open the Introit of the new Mass of the Assumption, and a text preferred by some few writers,[54] but the Bull does not insist upon it. It does insist upon the Protoevangelium,[55] which Karmiris does not mention.

I would attribute the tone of protest against the fact of the Holy Father's personally defining the dogma of the Assumption to this lack of direct contact with the Papal Bull. All our brethren of the separated Orient are in accord with him in this protest, those that form the little group at Athens, as well as the others without distinction, even those who more openly accept the doctrine of the Catholic dogma. All of them halt before the exercise of the pontifical infallibility, and expecially because the dogma of the Assumption is the first dogma to be solemnly proclaimed by the infallible Magisterium of the Roman Pontiff after the Vatican Council.

I am aware of this difficulty, but I am also persuaded that if our brethren of the separated Orient would read attentively the Bull *Munificentissimus Deus*, and consider dispassionately the way in which the infallible power of the Sovereign Pontiff was applied, their prejudices against the Roman Pontiff might in large part fall away.

In our days the principal objection to the supreme and infallible authority of the Pope is that such authority in the one who is head of the Church, dessicate supernatural life in the members, the faithful, in that which it has of most divine, the vital gift of the faith, not to be commanded from outside, but which surges up from within under the action of the Holy Ghost. They think that an irreducible opposition must exist between pontifical infallibility and infallibility of the Church in so much as it is one body. The Definition of the Assumption conveys an entirely different notion. The principal argument, decisive for the proclamation of the dogma, was the mind of the faithful and the Bishops, of the Church as a whole, unanimous in believing in the corporal Assumption of the Mother of God as a truth contained in the deposit of Revelation. This *consensus ecclesiae* is a sign of certain and infallible truth. The supreme Magisterium of the Roman Pontiff serves by placing its seal upon it. The infallibility of the body of the Church is not suppressed by the personal infallibility of the Pope, but on the contrary it finds its genuine and definitive expression in this authority.

If we were to use the preferred language of some modern "Orthodox" writers, we could say that thesis, antithesis and synthesis are found in the definition of the Assumption. By way of thesis, we have the infallible cognizance of the faith on the part of the faithful; the infallible magisterium of the Roman Pontiff holds the place of antithesis; as synthesis we have the new Marian dogma which since November first shines in the crown of the Virgin Mother of God.

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52) Cf. loc. cit., p. 24b, not 1.
53) Ibid., p. 21b, not. 1.
54) In fact, Karmiris takes this from the work of Fr. Jugie, but excludes the Assumptionist interpertation basing himself on the work of Bratsiotis, *H. Apokapypsis ton Joannon,* Athens, 1950, Cf. loc. cit. p. 23a, not. 2.
55) Even without direct recourse to the Bull, Karmiris could have found out by reading J. Ternus (op. cit., p. 44-47) that the Protoevangelium complemented with the Epistle to the Romans is the basis for the Scriptural argumentation in favor of the Assumption.

# The Problem of Reunion in England

*This article represents the text from which Dom Columba Cary-Elwes, O.S.B., gave a talk in French at the international conference on the problems of reunion organized by* Unitas *at Grottaferrata, Sept.* 20-22, 1950

To DISCUSS the unionist position in England requires a deal of tact, because over there each side in its own way is on edge and never far from taking offence. The following words, then, are said with the utmost diffidence and nothing but good will is meant, even where a judgement may seem harsh.

Speaking for oneself alone, it is so difficult to avoid many pitfalls. By nature and upbringing one has such certainty that non-Catholic Christians often seem utterly illogical and so one is tempted to dub them as unsincere, and treat them accordingly. Then, being brought up, as is right, on the glorious stories of the English martyrs, one's anger rises against those who perpetrated those crimes, and even against their successors who had nothing to do with all that, instead of meditating rather on the heroism and patience of the martyrs. Then again the English temperament in us all would make me be unwilling to cause a "scene"; perhaps even the "persecution complex" would make me seek rather to be silent than to speak. So, conscious of all these flaws in my make-up: the combative, aggressive, intolerant side, the peace-loving, diffident one, I venture where others fear to tread. You have been warned and so can, and should, make the necessary adjustments.

My greatest contribution to such a gathering as this is to describe in as clear a manner as possible the English mentality. Many foreigners write books about the English, and we all enjoy the joke very much; but we ourselves are loath to give ourselves away. But in this matter we must, because, unless these friendly foreigners do know what goes on in our fog-bound minds and hearts, they, our friends, will do lots of very silly, even if well-intentioned, things.

An Englishman not only fights for liberty, he really does enjoy practising it; and not least in religious matters. Among those educated at the main universities the principle of free enquiry is almost a religion. They might see the truth of the whole framework of Catholic apologetics, but at the last step, that of giving up their liberty to *change their minds,* to enquire again, they will draw back with revulsion and almost with anger and resentment. Consequently in the Anglican Church, whose leaders are, or were, mainly Oxford or Cambridge men, authority in religion plays practically no part. Such men, university men, admit of no finality in religious statement. An Anglican Bishop has almost no control over the beliefs of his clergy—and therefore proportionately less over the flock. Authority does not enter in. Each doctrine is judged on its merits—I am speaking for the central body of the Anglican Church. Each group will have its own criterion for what is "of faith". For some it will be whatever is explicit in Sacred Scripture, for others that and the early Councils; for others all Catholic doctrine except what they privately call accretions; for an increasing number, whatever seems to fit the "progress of modern thought."

From this first characteristic it follows that corporate reunion with such as these is impossible. There has to be a change of heart. For we Catholics begin with authority, go on with authority and end with authority; all the

rest is opinion or theological conclusions: we only believe what the Church *teaches,* not what we ourselves discover.

As a rider, one may add that there is, as has already been stated, a small, almost coherent, group of Papalists who believe in the authority of the Catholic Church, by which they mean the true Church as we understand it. Now, with these, corporate return is always a possibility.

The English seem to love compromise almost for its own sake. Thus in religious discussions the aim of the majority in a room will not be to find out precisely what the others think, but ways and means of stating each his own view in a manner which will not offend the remainder. It follows that when a conciliatory Catholic enters the discussions, unless he is very careful, he will be led to say something which will be taken in their sense and not in his. They have invented a whole list of phrases which cover up ambiguities. The whole Church, which for us means the bishops and clergy and the faithful, and may be used in contradistinction to a particular section of it, the Pope, the bishops alone, the clergy, for Anglicans and Non-Conformists bears a much subtler meaning; it means all those who follow Christ in whatever body they happen to find themselves. To exemplify this let me tell you a story against myself. In a letter I wrote to the *Times on Catholicism Today,* I mentioned the "whole Church which is also guided by the Spirit which is Truth." One would concede that a person ignorant of Catholic teaching on the Church might misinterpret such a phrase, but it seemed to me at the time that the readers of that newspaper could not do so. However, some weeks later, a most distinguished person, a man closely associated with the Anglo-Catholic group, when asked what he had understood by that remark, replied, "Oh, I suppose Fr. Columba meant to include everyone, even the Quakers." It was that remark which made me qualify the sentence in the collected letters.

This leads us to the third distinctive element in English religion; almost all the Catholic theological words, as a result of this desire for compromise, are used by the English in a different sense from the one used by Catholics. The word Church, of course, is the most ambiguous, but so is faith, so are grace, the Real Presence, Catholic, bishops, priest, sacrament, of course "reunion." There is scarcely a word whose meaning is not now distorted and uncertain in meaning. This causes misunderstandings, false hopes, reactions.

From this it follows that the Anglicans have lost their interest in and understanding of theological ideas. Their theology is very hazy. This does not mean not to say that there are not or have not been, numerous individual scriptural fields. In the main, by and large, the theological training of Anglican persons and a fortiori of the laity, is very feeble. Consequently the standard view is that we are all going different ways to the same goal, there are many tracks up the same mountain. A truth, they say, is something which divides, not something which clarifies. The Assumption is a doctrine which separates, not a dogma which brings out into clear relief part of that cooperation of the Mother of God in the Divine Plan.

We English are the most pragmatic people in the world; it is the thing that *works* which is true. One could make out a good philosophical justification for that approach to truth. The trouble at the present time is that "works" has changed its *meaning.* If by "works" the English meant: makes it easy to get to heaven, then we might let that pass as a proof among men for the rightness of the Catholic Church; but today "works" has much more a social,

economic, international politics meaning, that is to say, the Englishmen tend to look upon everything from the point of view of whether it helps their social life, their survival in the international arena. Some would call this extreme lazy-mindedness in abstract thought, a refusal to think except for an urgent concrete problem. I state merely the *fact.*

In the realm of apologetics, this point of view nullifies all the old arguments; they do not sink in. The most perfect syllogism, the tidiest of proofs from history and philosophy, as we say, "do not cut any ice." The Englishman's mind is not ice.

The Englishman has prejudices galore, e.g. a suspicion of foreigners—perhaps all races have. But with the English it is extreme; it has been nurtured by the writers; he is also, pardon the phrase, contemptuous of them besides. This makes it very difficult for him to take any foreigner seriously or to trust his spiritual life to any foreigner, even the Pope himself. The phrase "the Italian mission" was excellent propaganda for the Anglicans when describing the restored hierarchy in 1850.

This leads us to the sad fact that the English so often do not profess to guide their lives by what is reasonable to do. They follow what is practical to do. This makes apologetics as a Latin would understand it, an Italian or a Frenchman, impossible. A whole world of study is needed to understand what makes an Englishman accept a truth so that it becomes a real assent, as the great Newman would call it, and not merely a notional assent which does not lead to action. Here would be a fruitful field of study. I do not say this is good. It is regrettable. It is however an element in the picture.

An Englishman is strongly influenced by tradition. The traditions of the Anglican Church are a powerful bond which binds a soul to that communion, its traditional services particularly bind him with bonds of affection, its possession of the lovely cathedrals and parish churches of medieval times does the same.

Finally the English, having abandoned logical thought—except in natural science and mathematics—are for that very reason a prey to every prejudice. They have in the past believed every kind of foolish story about the Catholic Church, many still do. It is not beyond some even to spread such stories—that we buy forgiveness for sins, that monks have nuns tucked away somewhere, that such and such a convert is a bit "wrong in the head." The Papacy itself has been subject to a barrage of lies for three to four hundred years; priests are something sinister, Jesuits are the devil incarnate. All these things have to be considered in the approach to the Anglican, or even the English mind.

The English, then, love their personal freedom, love compromise, their theological language has grown hazy, theology means little to them, reason in theology means little to them. Moreover, in abstract spheres, they are lazy-minded. Their criterion, therefore, is the practical, tradition, and inevitably prejudice; the will is liberated from sound judgement. Their chief prejudice is dislike of the foreigner.

Were I speaking to an average group of my fellow countrymen, especially English Catholics, who are somewhat apathetic or hostile, it would be my business to inform them of what was afoot in this matter in England: the meetings that had taken place, the correspondence that has occurred in the *Times,* the various movements for prayer, the Unity Octave, the Novena at Pentecost, the societies, such as the Friends of Reunion. But you, reverend

sirs, are the very people who have been encouraging all this, and without any doubt you know more of what has been attempted than I do. Even if you do not there is ample material for all this in books, for instance: P. Congar's *Divided Christendom.*

However it is worth while to *outline,* as I see it, the progress in the relations between the Anglican Church and the Catholic Church in the last two hundred years.

1. The Eighteenth Century was the end of a period of deep antagonism on both sides. The Anglicans considered that Rome was the Whore of Babylon, and there was nothing more to be said. The Gordon riots were the last flicker of the flames.

2. The beginning of the nineteenth century saw a softening of these rigid attitudes. The emigres priests were received with sympathy. There was the great revival of supernatural religion, the revival of sacramentalism, in the Anglican Communion, with which of course we associate the names of Keble, Pusey and Newman.

This period saw a rapprochement from the Anglican side between the two old protagonists, but the conversion of many Anglicans to the Church roused of course considerable anger in the ranks of those who remained behind.

The restoration of the Catholic hierarchy, one hundred years ago, raised a storm of abuse, but no persecution. Indeed already in 1829 most of the anti-Catholic laws were repealed, in spite of the Duke of Wellington's forebodings that when the Papists were emancipated the star of England was set.

3. The third period is the one most intimately associated with the name of the late Lord Halifax and Cardinal Mercier, and the enthusiastic go-between, the Abbe Portal. It is hard to assess the significance of the conversations, the discussion on Anglican Orders and their condemnation by Leo XIII and finally the Malines conferences. Some well-informed Catholics think they have delayed the conversion of England by 100 years. The mirage of corporate Reunion must be killed. Some think they created a new attitude: the *desire* for reconciliation.

4. I believe we have now entered upon a fourth stage which is quite different from the previous ones, even the last. The movements set on foot in the nineteenth century have borne their fruit. Those movements were Liberal Theology and the Tractarian Movement. The former has reduced a section of the Anglican Church to something approaching a natural religion with a dash of science. The latter has sent a compact group nearer and nearer to Rome, complete with Roman theology, devotion, liturgy and even obedience to the Holy See. These two sections of the Church of England are irreconcilable with each other, in a way that has never before been the case. The result has been two-fold from the point of view of the Anglican Church. In the first place it has led to indifferentism within that communion and the great mass of the people of England are no longer Anglican. There are less practising Anglicans in England, that is those who go to the sacrament at least once a year at Easter, than there are Catholics. Of the latter there are well over two million, of Anglicans less than two million. It is no longer true to say that the religion of England is Christian. In it there are oases of religion. It is in the main indifferent. On the other hand we must not exaggerate, because in the last few years, and chiefly since the second World War, there has been a revival of belief,

though this might easily prove to be a little more than a revival due to a fear of the alternative, namely Communism. It is true, as Marx pointed out, that religion could be used as opium for the people.

The second effect of this rift in the Anglican Church is that one of the sections stands very near, though in some senses very far from the Catholic Church. It is a section that for instance acclaims with noisy enthusiasm the definition of the doctrine of the Assumption of the Blessed Virgin. It has a number of flourishing parishes, some in the fashionable parts of our great cities, such for instance as St. Augustine's in Queen's Gate, London W., others in slum areas, where the clergy practice exemplary charity. They say "Mass" in Latin, they read papal pronouncements from their pulpits, they practice "reservation", they look after communities of nuns such for instance as that in Oxford, which has perpetual adoration; there are pseudo-Franciscans, and pseudo-Benedictines; I think they draw the line at pseudo-Jesuits, though that may come.

Let it be said in passing that this group has no authority or power in the Anglican Communion; true, the Bishop of London is or was associated with the movement; but generally speaking they are a little body apart.

On the other hand, their apostolic zeal has led them to initiate missionary ventures, and there are parts of the missionary field in Black Africa which are entirely Anglo-Papalist.

Again let me remind you that they are not numerous and they are not influential in the councils of the Anglican Church. But they are energetic, they have zeal.

Another warning needs to be given. It is often said that more than 1000 clergymen have signed a document which states that the undersigned are prepared to submit in everything to the command of the Holy Father, and that they will do everything in their power to hasten the day of reunion. There are two things worth observing here; they usually mean corporate reunion and they also have a *sous entendu* which excludes submitting to the Holy Father on the matter of Anglican Orders.

In the middle are the real Anglicans: sacramentalists, believing in supernatural religion, relying on tradition. Their character is sober, sincere, puzzled. Remember always the distinction clergy, laity. We do not convert one by converting the other.

5. Within this last year we have witnessed another bout of fraternising; though the circumstances are different the underlying motif was much the same as the episode of the Malines conferences.

This time it culminated with a letter to the world (23rd Dec. 1949) from His Holiness the Pope, Pius XII proclaiming the coming of a Holy Year and concluding with an appeal for all men of good will to Return to God, to Christ, to the Church and to the See of Peter. He called the year 1950, the Year of the Great Return. This pronouncement received a very good press in England. Indeed the Pope is a very popular man since the war. His influence is, or was, considerable, as a leader of religion, in defence of Western Civilization. A vast number of English visited him in Rome as they passed through during the later stages of the Italian campaigns. They were impressed with his obvious holiness and friendliness. He was, so they would say, one of us. Therefore the friendly gesture of good will as expressed in the letter of 1949 fitted well into the picture.

It was thought that the *Times* Correspondence of November had

influenced His Holiness, for one day in November the *Times*, that barometer of English public opinion, gave prominence to an article entitled *Catholicism Today*. There is no need for me to outline the contents of that now famous article. It and the whole correspondence which followed, or part of it, has been translated into many languages, and commented upon on both sides of the Atlantic.

What was the significance of this episode? Who can yet say? But the following points seem important.

(a.) The interest aroused was immense. The circulation of the *Times* went up enormously; everyone followed the letters with almost feverish excitement.

(b.) There seemed to be a genuine rapprochement from the Anglican side, a desire to get in touch, a flicker of hope that perhaps something would come of it all.

(c.) The angry note seemed almost to have disappeared and when a letter appeared from Lincoln with some phrases which were at least rude, the reverend gentleman had the delicacy to apologize. On the other hand some truths enunciated by the coadjutor Bishop of Brentwood concerning the validity of the orders of the Dean of Winchester were received with embarrassment, such was the courteous tone of the discussion.

(d.) The heads of the various "Communions" remained discreetly in the background. On the Catholic side the view of the hierarchy was in fact expressed by Bishop Beck, who represented the Cardinal—at that time extremely ill. It was made plain that in their view any efforts made in the direction of co-operation were not only useless and, as Bishop Beck pointed out, waste of time, because agreement could not be obtained even on matters in the natural order, but such "mixed bathing" was in fact a real hindrance to the progress of the Church in England. This is the official view.

The general effect of the correspondence was to increase good will. It remained to see whether:

I. This was due to the old misunderstanding that the Church was ready to compromise, and

II. Whether it could flower into anything of practical importance.

The remaining part of the story is a series of anticlimaxes.

Dom Aelred Graham of Ampleforth was asked by the Anglicans to speak at the commencement of their Unity Octave in London in the early days of January, 1950. Permission was being granted to no one. This fact was the first smack in the face to the friendly disposed.[1]

Much was made in the press of a forthcoming decree from Rome which would facilitate, so it was optimistically thought, conversations and relations generally with non-Catholics, in an attempt to understand, and prepare the way for a return to the unity of the Church. News trickled out from Rome, almost all on the bright side. Meanwhile there was an acrimonious discussion in the *Tablet* as to whether it was permitted for Catholics to pray, at least the Our Father, with their separated brethren. It emerged that a rescript from Rome had been long ago received to the effect that, granted due reserves, it was permissible to say the Lord's Prayer in common. The hierarchy

1) This is public property in the newspapers.

had not promulgated the decree because they considered that in England it was not advisable.

The Roman decree appeared, 25th Feb., 1950. At first the view expressed was that it showed a liberal spirit, in the sense of not trying to irritate our separated brethren. It spoke of the contribution, not of course in doctrine but in other ways, that dissidents could make if and when they returned to the fold. The document however contained some clear limitations on the enthusiastic activities of free lances. All the movement for "reunion" was put under the immediate jurisdiction of the ordinaries of the diocese. It encouraged the bishops to take an active part in the movement and indeed to lead it.

The Catholic Press in England, with only one exception, received the document with a common front. It stressed how the document put the whole matter completely in the hands of the bishops of England.

This letter, then, came as a damper, and doubtless a necessary damper, on the more enthusiastic spirits.

On the feast of the Assumption it came over the wireless and was repeated several times that the Pope after mature consideration had decided to define the doctrine of the Assumption. This was followed almost immediately by a joint statement from the Anglican archbishops of Canterbury and York that these two much regretted the Pope's decision as it would only accentuate the division between Christians at a time when we should do all in our power to put a united front before the communist threat. They went further and said that such a doctrine could not form a part of the faith of Anglicans which was based on Scripture, and there was nothing about the Assumption of Mary in Sacred Scripture. This was a putting of the blame for the divisions among Christians upon the Pope.

Then lastly comes this most recent encyclical *Humani Generis*. Admirable though it is, it seems to the Anglican mind yet another hedging in of the human spirit and a *flick* of the papal whip calling to order restive underlings. Where they hoped for a new-found liberty of spirit—which seemed to them the inspiration of Pius XII's encyclical on Holy Scripture—they find the cramping dogmatisation of the Holy Office. They are wrong; but for all that it is their way of looking at it. In order to understand what is happening in England, and to know what to do next, we have to realize the atmosphere which has been created. From being an atmosphere last November like a spring morning, it has gone a dull grey with a likelihood of heavy rain. But this is too black a picture. It is based on false hopes in the first place and also on an exaggerated view of "harm" done by the Papal pronouncements of the last nine months. They have in fact clarified positions, laid bare to many souls the true position of authority, the lack of guidance in the Anglican Church.

The composition of this world of England about which we are thinking is not simple; it is immensely complex. Perhaps the most important single significant fact is that England is not now Anglican. Indeed there is quite a chance that in a few years the thing, which already has at times the appearance of a facade of clergy and a few faithful, will prove indeed to be merely so. The second fact is that the Non-Conformists are also losing their control over the younger generations. Great schemes have been inaugurated for the reuniting of various species of Methodists and Weslyans. But their numbers are shrinking. All this means that England is become very slowly

but visibly more Catholic and on the other hand not anti-religious, but indifferent. I say this with nothing but sorrow. The Dissidents have lost the English and so for Christ.

The conversion of England, as it used to be called, the return of England to the Unity of the Faith and to the Holy See, as it is now stated, does not mean the return of the Anglican Church, nor of the Non-Conformists. Now it means primarily the re-conversion of the French masses, for these are seriously affected by Communism. The English, so far, thank God, are not. They are infected by materialism. It would be a pity if all our energies were concentrated on a ghost, a thing with no substance, while the real man we left starving by the wayside. We must not forget that the return of the English to the Church is the return of the indifferent.

On the other hand there do remain large bodies of Dissidents, chief of whom are the Anglicans, chief because of their numbers, their official position, their level of culture, much above the Non-Conformist, and generally in the humanities above the Catholics—which itself creates a problem. In a vague sort of way, many, amounting to millions, would call themselves Anglican but these would only go to church on Christmas day and join in singing "God save the King."

The Non-Conformists have neglected their theology and their jejune services have sent the young empty away. But among their clergy there are many very earnest men indeed. Some of these, seeing the need for authority, and recognising the lack of it in their communion, are approaching the Church by painful degrees.

The ultimate aim. There is absolutely no doubt about this in the mind of any Catholic, and it is this: the Return of all Dissidents to the Catholic Church. This was made abundantly clear in the important encyclical of Pope Pius XI in 1928, *Mortalium Animos*. He pointed out that there could only be one Church. He said that the means is to persuade the Dissidents that there is but one Church and that they must come in. He did not expand that part of his thought. His aim was to prevent Catholics being associated with the Eirenical movement of the time since to do so would give the false impression that we too believed the Church to be divided.

It may seem unnecessary to stress this point so obvious to us. But I can assure you that English Christians interested in the "reunion of the Churches", as they call it, always hope that Catholics underneath have an unexpressed thought, and one they dare not express, which amounts to this, "yes, we know that we are all a little wrong—between us we are the Catholic Church." Any ambiguity will be taken up, doubtless in all honesty, misinterpreted, enlarged, used to bolster up the conviction that in time we will come round to their view, and if we give up Papal infallibility and give them only conditional reordination they will all come over and we will be happy for ever after. This is done quite sincerely. The wish is father to the thought.

What is to be done? We cannot persuade the Dissidents to return to unity except by understanding what lies in between, what is the obstacle. We cannot do that without getting into touch. That is the first step: *rapprochement physique*. We have to create a friendly spirit. For four hundred years we each have lived in our own corners and fed ourselves on our own understanding of what the others think. The next thing to do

then is to find out from them what is the objection to the return. All this implies mutual confidence. It is an interesting point that the objections of ten years ago will not be those of today, the grounds are always changing. So often the arguments that Catholics put forward, or shall we say the suasions, are useless because they do not answer the problem that NOW prevents movement. We repeat in view of the almost infinite variety of reasons; it is imperative to *get into touch.*

This is not so simple as may appear. Some people are so bellicose that any approach leads to a squabble. The process is bound to be very slow, and without compromising one's own position it should be possible to create an atmosphere of mutual confidence without which no fruitful discussion of differences could take place. Four hundred years are not dissipated in a day.

We have then come to this thorny problem of meetings. An axiom is that no Anglican ever represents the rest. Granted that he is convinced that he should return to unity, indeed that all his fellows should do so, it will not follow that the remainder will follow. (One excepts the little Anglo-Papal groups). Three Anglicans at the same conference table of six, facing three Catholics, will not agree among themselves. This follows from the first principle enunciated above, that of personal liberty. It follows even more clearly that Corporate Reunion is a dangerous mirage. It follows therefore that meetings are useful but a laborious method of gaining the objective. A book reaches thousands, a meeting reaches three.

There is a further objection to meetings. Unless the Catholic members are thoroughly trained, and well established in the faith, there is a danger if not of indifferentism, then of confusion. The many opinions expressed will give the impression that among even the learned the truth is hard to find. This was one of the objections to the Anvil, a programme on the wireless. Meetings such as the Church envisages between competent theologians, whose aim is to clarify and to be rid of misunderstandings, can be fruitful for those purposes and also to establish links and to give the realisation that though we differ on the most important things, yet we love one another in Christ. Even if no Protestant can command another, he can influence his fellows.

We must never forget, however, that with the Anglican Church there is always a great hankering for recognition, some sign that we Catholics think them members of the one Church. Underlying their actions and their words, doubtless quite unknown to themselves, there is this natural inclination to find a reason for staying where they are. It is we sometimes who hand them out these excuses, and without realising that we are doing it.

One hears extraordinary stories which emanate from the Anglicans of how, when abroad, they have been allowed into the choir, have said their "Mass" upon Catholic altars with permission, how Monsignor so and so admitted in private that their orders were valid.

The flimsiest inference is enough to start some fantastic story which helps to keep them where they are. The conclusion to be drawn is that the utmost caution must be observed in our personal relations with them.

The two greatest instruments of grace in this matter as in all others—and this matter of reconciliation is essentially a matter of grace—are, to be sure, prayer and mortification. This devil of self can only be cast out by prayer and fasting. It has been wisely said that the best way to make a heretic change his mind is to make him pray and to pray oneself. St. Thomas More himself found that this was the only method of ejecting

the bug of heresy from his son-in-law, John Roper, argument having failed. His example is a lesson for us.

The monasteries, convents and religious houses generally are oases of prayer and places of quiet where the men and women of our generation may come to pray and then to act.

Christ, Our Lord, when considering unity and the erring sheep, prayed. He prayed for unity. In the sense that His Church has always remained one, His prayer, of course, has been answered; in the sense that many would refuse the call of grace, His prayer of course remains together with the whole redemptive act of His life unfulfilled though the necessary grace lies ready to hand. We must make ourselves and the Dissidents pray specifically for Unity.

Yet, when all is said and done, we must begin and end with charity towards our separated brethren. This will mean in the first place courtesy, considerateness, and this comes from a sincere belief in their sincerity. Once a spirit of antagonism has been roused, no matter how true our case is, it will not get a hearing. Of course it takes two to make a quarrel, but let it not be we who say the unkind word. Truth can be said in more than one way, it can be said with bitterness, arrogance, rancor, with pride, and it can be said with love. Only by the latter way will we lead the English to understand that they have been mistaken and misled.

Charity is no substitute for truth. It certainly perfects it as it does faith; and it is the truth of faith about which we are speaking. On the apologetic level, speaking psychologically, the approach of friendliness and appreciation will win a hearing where the blundering attack on the sincerity of the integrity of the opponent will only repel.

We must not forget that the Anglicans have been brought up in an atmosphere of dignified religious observance, of cultured appreciation of the beautiful in liturgical practice, in an educated sphere far above that of many a Catholic priest or religious. He finds the uncouthness of less educated Catholics difficult, he finds the atmosphere of enthusiastic piety difficult—he is doubtless wrong, but nevertheless it has to be understood in order to be overcome.

The division, the break with Rome, has lasted four hundred years; it will not be mended in a day. All our work is the slow and laborious work of rebuilding a shattered thing, a faith that was and is not.

COLUMBA CARY-ELWES, O.S.B.

# Our Lady in the Thought and Life of Newman

It would be a simple matter for meteorologists to estimate the catastrophic consequences of a retreat of the Gulf Stream with its warming currents from the shores of England and Norway—what a merciless wave of cold would descend upon those lands and wither them. This is a calamity which need go no further than the fantasy. But history records still more drastic cooling processes in the moral order. Unnatural waves of cold have descended and chilled the souls of whole peoples. The true priesthood has disappeared in various nations, the Mass has disappeared, devotion to the Mother of God has been quenched. And in those places an implacable series of evils has beaten down the soul-life of the peoples who were left deprived of the nourishment necessary for their spiritual existence. When the proper nourishment is lacking, then a harvest of Christian virtues dies at the root. A people which no longer receives the Real Presence of the Eucharist, which no longer prays to the Holy Virgin is a people become anemic, which languishes, which perishes spiritually. Bring back the Sacrifice of the Mass and the Eucharist, bring back Mary's benign smile, and you repatriate courage, the fruitfulness of labor, and joy.

As Dossat wrote in *Les Convertis*,[1] "The Virgin Mother evokes in us heroic efforts and manly aspirations. From her proceed directly the flames that fire our apostles, the devotion of our admirable religious in all the battle-fields of zeal, the faith of the humble, and the constancy of the martyrs. No one could count the acts of valor that she has sustained and the hopes which she has aroused. How many men have remained alive through the aid of her hand alone; how many lost souls have escaped death only because of her arm . . . Let the one who is able measure the immense abyss and the desolation created by the absence of this star in the midst of Protestantism . . . !"

Surely, it is beyond all doubt that a Catholic Renaissance in England would have been inconceivable if a return of the cult of Mary had not accompanied it.

* * * *

There is something of the mysterious in Newman's precocious devotion for Mary. It was a sort of innate tendency in him. From his first years in the University this inclination was so live that he felt he should defend himself against it as an instinct suspect of heresy. Henri Bremond writes in his *Newman, Essai de biographie pyschologique*, (8th ed., Bloud et Gay, 1906, pp. 248-249):

"There is no Calvinist or anti-Roman influence which takes hold; it stays ever in a sort of expectancy as if it foresaw that one day the ice which separates it from the Mother of the Saviour would be melted."

The subtle biographer does not fail to discover the significant passage of the *Apologia Pro Vita Sua* in which Newman makes an allusion to a childhood drawing which strangely enough could only have been meant to represent a rosary:

"I have written in the first page, in my school-boy hand, 'John H.

1) Bonne Presse, 1912.

Newman, February 11th, 1811, Verse Book;' then follow my first Verses. Between 'Verse' and 'Book' I have drawn the figure of a solid cross upright, and next to it is what may indeed be meant for a necklace, but what I cannot make out to be anything else than a set of beads suspended, with a little cross attached. At this time I was not quite ten years old. I suppose I got these ideas from some romance, Mrs. Radcliffe's or Miss Porter's; or from some religious picture; but the strange thing is, how, among the thousand objects which meet a boy's eyes, these in particular should so have fixed themselves in my mind, that I made them thus practically my own. I am certain there was nothing in the churches I attended, or the prayer books I read, to suggest them. It must be recollected that Anglican churches and prayer books were not decorated in those days as I believe they are now."

When Francis Newman came to join his elder brother at Oxford, the latter felt he did well in decorating the room of his younger brother with a picture of the Blessed Virgin. Francis witheld neither his astonishment nor his indignation. It was for John Henry the occasion to remonstrate upon the unenlightened audacity of the Protestants. He said that they had forgotten those great words "Blessed art thou among women."

His acquaintance with Hurrel Froude who accepted Mary as a splendid model of purity freed him of the Calvinistic complex against her. He declared, "He fixed deep in me the idea of devotion to the Blessed Virgin, and he led me gradually to believe in the Real Presence." (Apol. p. 23)

In February 1836, Hurrel Froude died at the early age of 35 years. This was a terrible blow to the sensitive Newman. When he was invited to select one of his friend's books as a souvenir, he chose his breviary, and from then on he was never separated from it. He put himself to using its prayer, including the invocations to the Virgin Mary, the saints, and the angels. His solitude became peopled with invisible companions. He was no longer alone before God. In his mystical surge toward God, his prayer no longer soared upward in empty space like a column in the desert. He felt the vigilance of a motherly regard over his daily actions, he walked side by side with invisible brothers. In other words, he experienced the exalting reality of the Communion of the Saints.

The next year (March, 1837) he composed a magnificent sermon on the Blessed Virgin on the feast of the Annunciation.

The attraction of Mary began to make itself felt among the Tractarians about him, but it was furtive, fearful of discovery, and almost shameful. John Keble, for instance, about 1844, composed a nostalgic ode with the title, *Mother Out of Sight.* He expresses the desolation of a child who suddenly perceives that his mother is no longer there. In such abandonment he found the sons of the Anglican Church, weeping because Mary had disappeared. Keble did not dare to publish this composition, as he explains in a letter to Coleridge.[2]

The state of Newman's soul between the years of 1841 and 1845 is described in the *Apologia* (p. 102):

"In spite of my ingrained fears of Rome, and the decision of my reason and conscience against her usages, in spite of my affection for Oxford and Oriel, yet I had a secret longing love of Rome, the Mother of English

2) Sir J. T. Coleridge, D. C. L., *A memoir of the Rev. John Keble, M. A.,* Oxford and London, James Parker and Co., 1869, pp. 305-309.

Christianity, and I had a true devotion to the Blessed Virgin, in whose College I lived, whose Altar I served, and whose Immaculate Purity I had in one of my earliest printed Sermons made much of."

Further on he confesses, "I could not go to Rome, while I thought what I did of the devotions she sanctioned to the Blessed Virgin and the Saints."

He had heard St. Alphonsus of Liguori accused of Mariolatry. He examined the matter for himself and found that the heinous extracts of the founder of the Redemptorists contained absolutely nothing to support the charge. But the popular manifestations of the meridionals did shock his Nordic gravity. As he observes, "Such devotional manifestations in honour of Our Lady had been my great *crux* as regards Catholicism." (p. 121)

After once entering the Catholic Church (night of October 8 to 9, 1845), Newman was an indefatigable apostle of devotion to Mary. He never lets slip an occasion to glorify her privileges. We cite here some sermons of which he has left notes:[3]

1849: 19th August: On the Fitness of Our Lady's Assumption.
1849: 14th October: Maternity of Mary.
1851: 15th April: Maria Addolorata.
1851: 1st May: On Mary as the Pattern of the Natural World.
1851: 8th May: On Mary as our Mother.
1851: 28th Sept.: On the M. Addolorata—The seven Dolours.
1851: 26th Oct.: On the Patrocinium B.V.M.

"As a pope makes a congregation over to a cardinal, or a king gives someone a ring, etc, saying, 'Whatever you want, send the ring and you shall have it.' Thus she is the fount of mercy, as a magistrate of justice. Hence Protestant absurdity of saying we rate her more merciful than Christ. Christ is the judge also. Can a ring be merciful?"

1851: (without other date): The Immaculate Conception, the Antagonist of an Impure Age.
1852: 15th Aug.: On Our Lady as in the Body.
1853: 8th Dec.: On the Peculiarities and Consequent Sufferings of Our Lady's Sanctity.
1854: 20th Aug.: Rejoicing with Mary.
1855: 18th Aug.: Our Lady the fulfilling of the Revealed Doctrine of Prayer.

"She is the great *advocate* of the Church. By which is not meant the Atonement, of course. We know perfectly that she was saved by her Son. But she is His greatest work, and He has exalted her to this special office.

1855: 16th Sept.: Septem Dolores—Election.
1856: 28th Sept.: Seven Dolours.
1856: 12th Oct.: The Maternity of Mary.
1856: 19th Oct.: Purity of Mary.
1876: 10th Dec.: The Immaculate Conception.

To defend Mary, he deemed no effort too painful, even though it cost him controversy with his dear friend, Dr. Pusey. This is what occurred:

In September, 1856, Pusey had published the first of the three parts of his *Eirenicon*, or message of peace. He championed the Branch Theory.

3) These notes were often composed after the sermon by the author.

He contended above all with the cult of Mary, confusing indiscriminately legitimate and approved forms of worship with certain distasteful exaggerations of Mediterranean piety. He deemed it "the principle obstacle to Reunion." This point of view, as we have seen, had once been that of Newman, but he had since learned to distinguish between the excesses tolerated by the hierarchy and the practices which it authorized. He responded to Pusey's attack in December, 1865, the vigil of the Immaculate Conception, with a *Letter Addressed to the Rev. E. B. Pusey, D.D., on occasion of His Eirenicon.* In a review of March 31, 1866, the *Times* gave it national importance.

Light and flame! It is a text which shines with masterful historical science and burns with a contagious passion for the All-Pure. Nowhere has the author shown himself more direct, more lucid, or more persuasive. He cries triumphantly that the Fathers are with him and that she is the New Eve. He goes back to the *Protoevangelium* and interprets it boldly and decisively. "The seed of the Woman is the Word Incarnate, and the Woman whose seed or son He is, is His mother, Mary." He invokes the Fathers: Justin, Tertullian, Ireneus, Jerome, Cyril of Jerusalem, Ephrem, Epiphanus, Peter Chrysologus, and Fulgentius, all of whom flourished before 533. He shows that the Virgin was not only the Vase of Election, in which the Lord took flesh, but that she was "an intelligent and responsible cause." He makes an explanation of Mary's *Sanctity* which implies the Immaculate Conception; of the *Dignity* of Mary, Mother of God: the term Theotokos dates from Origen, (185-254), and even to St. Ignatius of Antioch (d. 106); and of the *power of intercession* of the Virgin. He explains the exterior extravagances of this devotion among meridional peoples by their particular temperament and by their customary lack of due measure.

The Protestants imagine that in our minds God has relinquished His omnipotence to the hands of Mary, that it is safer to seek her than her Son, that her Son is subject to her commands, and so on. Newman refutes these blundering misconceptions one after the other. The intercession of Mary is secondary and subordinated, but how much more comprehensible!

"Our Lord cannot pray for us, as a creature prays, as Mary prays; He cannot inspire those feelings which a creature inspires. To her belongs, as being a creature, a natural claim on our sympathy and familiarity, in that she is nothing else than our fellow. She is our pride,—in the poet's words, 'Our tainted nature's solitary boast.' We look to her without any fear, any remorse, any consciousness that she is able to read us, judge us, punish us. Our heart yearns towards that pure Virgin, that gentle Mother, and our congratulations follow her, as she rises from Nazareth and Ephesus, through the choirs of angels, to her throne on high, so weak, yet so strong; so delicate, yet so glorious; so modest and yet so mighty."

Devotion to Mary is the fruit of love which is not a conventionalized sentiment, well ordered and always proper. Should one be astonished if one finds Catholics at times exceed just limits, and risk becoming ridiculous in their tender affection for the Mother of Jesus and their own Mother? The fault is not to be found in dogma, it springs from psychology and ethnology. What might seem extravagant when it is considered in the abstract, can be admirable and beautiful when it is embodied in the customs of certain peoples.

Very opportunely, Newman touches upon the ever sensitive chord of English patriotism. He evokes the splendors and the boundless enthusiasm

which marked the crowning of Queen Victoria in 1837. He recalls the overwhelming emotion of the British when they saw this young girl of 18 years raised to the lofty height of the imperial throne. He then proceeds to the following considerations:

"And did not the All-wise know the human heart when He took to himself a Mother? Did He not anticipate our emotion at the sight of such an exaltation in one so simple and lowly? If He had not meant her to exert that wonderful influence in His Church, which she has in the event exerted, I will use a bold word, He it is who has perverted us. If she is not to attract our homage, why did He make her solitary in her greatness amid His vast creation?. . . Those nations and countries have lost their faith in the divinity of Christ, who have given up devotion to His Mother, and . . . those on the other hand, who had been foremost in her honour, have retained their orthodoxy. Contrast for instance, the Calvinists with the Greeks, or France with the North of Germany, or the Protestant and Catholic communions in Ireland. As to England, it is scarcely doubtful what would be the state of its Established Church, if the Liturgy and Articles were not an integral part of its Establishment; . . . I knew a lady, who on her deathbed was visited by an excellent Protestant friend. The latter with great tenderness for her soul's welfare, asked her whether her prayers to the Blessed Virgin did not, at that awful hour, lead to forgetfulness of Her Saviour. 'Forget Him?' she replied with surprise, 'Why, He was just now here.' She had been receiving Him in communion."

And Newman cites some lines in this vein which, he thinks, are the happiest ever written by a certain author adversary:

*"But scornful men have coldly said*
*Thy love was leading me from God;*
*And yet in this I did but tread*
*The very path my Saviour trod.*

*"They know but little of the worth*
*Who speak those heartless words to me;*
*For what did Jesus love on earth*
*One half so tenderly as thee?*

*"Get me the grace to love thee more;*
*Jesus will give, if thou wilt plead;*
*And, Mother, when Life's cares are o'er,*
*Oh, I shall love thee then indeed.*

*"Jesus, when His three hours were run,*
*Bequeathed thee from the Cross to me;*
*And oh: how can I love thy Son,*
*Sweet Mother, if I love not thee."*

Newman was a great protagonist of the Rosary. He defends it, explains it and presents it as an enlightened form of prayer. While indeed, the Creed is already a prayer, an august homage to God, the Rosary presents the Creed for our remeditation, in its loving reflection upon the realities of the life and death and glorious Resurrection of the Saviour. Christians, although knowing God, are likely to fear Him more than they love Him, but the Rosary surrounds the mysteries of the Son of God with affection. The

thoughts it calls forth are woven about the thoughts of His Mother, the Mother and Son, and draw us into familiar conversation with the Holy Family.[4]

The spirit and the heart of Newman are full of Mary. He makes a point of declaring in a letter to Wilberforce that his whole life had unfolded under the guardianship of Mary:

"I have ever been under her shadow, if I may say it. My college was Saint Mary's and my Church; and when I went to Littlemore, there by my own previous disposition, Our Blessed Lady was waiting for me."

It was then under the auspices of Our Lady that he was received into the Church at Littlemore.

Newman placed his priesthood under the patronage of Mary. After being ordained to the priesthood at Rome (May 30, 1847), he did not return to England without making a pilgrimage to Loreto and confiding his apostolate to Our Lady (December of the same year).

When in 1859 he founded the school annexed to the Oratory at Birmingham, he placed it under the protection of Our Lady of St. Philip Neri. He was careful to have it inaugurated on Candelmas day to make clear that he was confiding its future to Mary.

On the morning of March, 1884, when he was looking at death face to face, and preparing himself to enter the "somber corridor", he called upon several saints, but first of all upon his very dear Virgin Mary.

The Marian piety of Newman has warmed, fecundated, and brightened the religious poetry of England. Along the frozen shores of Protestantism, his words and his example have loosed a veritable Gulf Stream of a heavenly sort, warming the chilled mists of the Puritans, and brightening the cold lands with sunny flowers. The day has come when the critic J. J. Walsh could say that it is difficult to find a Protestant poet after Newman's time who has not written a sonnet or even a collection of verses in honour of the Mother of God.[5] Among the singers of the Lily of Israel, we could mention such poets as Thomas Osborn Davis, Robert and Elisabeth Browning, John Keble, Tennyson, Kipling, George Eliot, N.Vachel Lindsay, and Oliver Wendell Holmes.[6]

The name of Mary, glorified by the very English Newman before very English hearers, aroused profound reverberations in their consciences. Indeed Marian devotion had been a national devotion in England up to the time of the schism. Chapels dedicated to the Blessed Virgin and miraculous images had abounded in England as much as in France or Italy. Glastonbury, Evesham, Tewkesbury, Worcester and Coventry in the Saxon epoch, and Walsingham and Ipswich in Norman times had been proportionately as famous and as popularly frequented as Lourdes, Fatima or Loreto. The love of Mary inspired the harp of the bards, the pencil and compass of the architects, the brush and the chisel of the artist. It overflowed from the soul of every authentic Englishman to such a point that England was known as the *Dowry of Mary.*

It was fitting, it followed in the providential concatenation of events that the renaissance of the Catholic Church in England should have been

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4) Cf. *Sayings of Cardinal Newman,* in *Merrie England,* September, Vol. XV, pp. 44-46.
5) J. J. Walsh, *World's Debt to the Catholic Church;* Boston, Stratford and Co., 1927.
6) Names listed according to P. Chiminelli, in *Studium,* May, 1939, p. 297. For progress of cult of saints in Anglicanism of the XIXth Cent., see also Darwell Stone, D. D., *The Faith of an English Catholic,* Longmans, Green and Co. Ltd., 1926, Chap. XIII, p. 81-90.

awakened, prepared, and ripened by a resurrection of the immemorial devotion to Mary. Wherefore, in the famous sermon, *The Second Spring*, delivered on July 13, 1852 at St. Mary's of Oscott before the bishops of the newly organized hierarchy, in that sermon which Macauley knew by heart and which George Eliot could not quote without tears,[7] Newman after having evoked the degradation, the proscription, the almost total disappearance of the Catholics, after having cried, "Shall the grave open!" suddenly abandons himself to a wave of joy in describing the unbelievable exodus of the Church from the sepulchre. An astonishing rebirth. No one was left unmoved, neither the Queen on her throne nor the school-boy at his bench. Who will explain these changes, and this pacific revolution? Was it not the Blessed Virgin who worked this triumph of truth?[8] May she follow up and bring to perfection the work which she has so well begun!

"Arise, Mary, and go forth in thy strength into that North country, which once was thine own, and take possession of a land which knows thee not . . Shine on us, dear Lady, with thy bright countenance, like the sun of his strength, O *stella matutina*, O harbinger of peace, till our year is one Perpetual May."

He does not conclude without affirming that in his daily struggles he feels himself sustained by three different auxiliaries, auxiliaries of which, sadly enough, the Protestants deprive themselves. They are most valuable, helpful and very accessible; they do not replace God, and in no wise diminish Him, but bring His goodness closer and humanise it. "The more fearful are our trials from the world," he says, "the more present to us will be *our Mother Mary, and our good Patrons and Angel Guardians.*"

DAVID LATHOUD, A. A.

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7) Cf. Charles Frederick Harrold, *John Henry Newman*, Longmans, Green and Co., London, 1946, p. 321.
8) Cf. *The Second Spring* in Charles F. Harrold, *A Newman Treasury*, Longmans, Green and Co., London, 1946, pp. 208-221.

# Ecumenism and the Missions

*Delay in Protestant Missionary Activity*

UP TO THE first half of the eighteenth century, that is, for about two hundred years of the Reformation, there were no Protestant missions, except as rare exceptions. Missionary societies and private enterprises, not the religious bodies, maintained the few missions beyond the seas. While Francis Xavier was traversing the Orient and conquering a world for the Church, Melancthon freely applied to the Jesuit missionaries who were penetrating China, India, America, the severe anathema: "Woe to you, scribes and pharisees, hypocrites, who travel over land and sea to make one convert and then turn him into a child of hell twice as wicked as yourselves!"

A young French parish priest, M.J. Rene Brutsch, before departing as a missionary for Cameroun defended a thesis at the University of Geneva under the title: "Missionary Thought from Luther to Zinzendrof." The author, in showing that the Reformation was contrary to missions, has not, however, made any discovery. The task for the Protestant world was to reform the Church, not to establish missions. Having pointed out the almost absolute absence of Protestants in the missionary field, J. Rene Brutsch goes on to say that even today, with but few exceptions, the missions are not maintained by denominations but continue to depend on missionary societies which have no organic bond with the organized religious communities. And, indeed, this is true.

Why this long sleep? And above all why was the rapid development of missions put aside, so to speak, to the margin of the ancient Church? Brutsch has sought the reasons for this restraint in the writings of the reformers and theologians of the sixteenth and seventeenth century. He has brought to light a truly impressive collection of texts.

To send missionaries to far off lands was considered useless and even ridiculous. "The whole earth", the theologians of the time state, "has been evangelized by the Apostles" as St. Paul repeatedly declares. They have entirely carried out the command received from Christ: "Go and teach all nations"—a command, moreover, which was directed to them alone and not to their successors. A certain number of nations have received the message; they are the Christian nations today. Others have preferred to remain pagan; they are the people hardened against the Word. It would be a waste of time to preach to these people. On the other hand, if anyone among them desires to learn about Christianity, there exists in all parts of the world today some representative of our religion. It is enough to ask him."

The author of the thesis also proposes a second explanation of the "antimission" position of the old teachers: the dependence of the Reformers —although not averted to—on the medieval conception and organization of the Church and of society, or on the doctrine of the *"Corpus Christianum."*

According to this doctrine, in a Christian country the Church and society coincide or at least tend to coincide (the Holy Roman Empire). The Church is not a community dispersed in the mass of non-believers; it is a compact, territorial block in which everyone is Christian and where the temporal authorities are bound to the Church and depend ultimately upon the Pope (the Pope crowns the Emperor and when the latter does not rule in a Christian manner, he deposes him).

The life of this Church: Christianity develops in two spheres—

1. That of the secular clergy (pastors and bishops with their corresponding territorial divisions);

2. That of the regular clergy on whom has devolved certain offices of the common interest, in particular missions among non-Christian peoples.

Now the Reformers suppressed the regular clergy who were the only ones to concern themselves with missions. But they allowed the secular clergy to exist, at least in principle: a Christian people (universal priesthood) divided into parishes and assemblies with pastors in the parishes and presidents in the assemblies (or, in some countries, with old bishops). No one was charged with missions, and missionary work in which and through which society is Christianized was unthinkable for the ministers of the secular clergy. It is this conception of the Church, inherited from the Middle Ages, which has rendered the Reformation incapable of a missionary apostolate for such a long time.

Whatever the hypothesis may be, the fact stands affirmed in principle. We are not giving here a criticism of an historical theory and we do not follow the young Protestant missionary in his theology—strange indeed—of the Church. As a matter of fact he proposes a division among fixed and itinerant ministers which is to be applied also today in the Church as it was in the Apostolic and sub-Apostolic Church.

This is evidently inexact. The apostolate—the whole apostolate without exception—comes from Christ and the Apostles, and today it is represented by and participated in by the bishops. We limit ourselves to pointing out that the independence of Protestant missionary societies (the itinerant ministry) from the organized religious bodies (the fixed ministry) is under an aspect favorable to the young religious communities which rise from missionary activity. The latter, indeed, not for nothing have taken part in the theological-historical question of divisions. They labor for themselves and by themselves apply the methods most in accord with their proper needs.

All this clearly responds to a characteristic of Protestantism which is its independence of organization, of development. Under another aspect, however, the independence of the missions from the older religious bodies, and lately even from the missionary societies which have established them, tends to place the missions almost outside the orbit of a given religious confession and exposes it to the inevitable process of doctrinal and social evolution of the modern Protestant communities. Today it is no longer possible to count the bodies, the sects, and the opinions in South Africa. For example, in 1938, there were officially recognized not less than 436 different denominations. Different causes enter into almost uncontrollable breaking apart which is followed by a persevering attempt at reunion. They merit, furthermore, particular attention.

*The Young Religious Communities and the Ecumenical Movement.*

The missions or "Young Churches" are thus an established fact in the Protestant world, and the older religious bodies, at one time absent from missionary labor, willingly or no have had to take account of them for the reason that they represent an important factor in the life of Protestantism in the world. The Ecumenical Movement, to respond to its name, has had to hear their appeal and accept their collaboration.

The latest great Ecumenical Congresses have seen the number of representatives increase from the most diverse confessions and with the most diverse new names. It was only in 1910 at the Congress of Edinburgh that

the representative and directive organ of all the missions was founded: The International Council of Missions. It met again a second time at Jerusalem and a third time at Madras in 1938. In recent years its work has become intensified and especially before and after Amsterdam it has taken on an accelerated tempo in keeping with the problems of the present hour.

The very attendance of those who assembled at the Congresses is significant. In fact, in 1910, at the Congress of Edinburgh which lasted ten days, of the 1005 delegates less than twenty came from indigenous religious bodies. In 1938, at Madras, of 471 delegates coming together for eighteen days from 69 regions which represented about 30 regional councils, more than half represented the young communities. Today the missionary representatives constitute an important number: the major part come from Oriental Asia.

At Amsterdam the least common denominator—the only one which would not offend in matters of faith against the deep-rooted divisions—was limited to the confession of the divinity of Christ and His salvific mission. (Amsterdam: Meeting of exceptional importance for Protestant history—August 22-September 4, 1948—1500 representatives of 148 communities coming from 40 different countries. Absent: Rome and the Oriental Orthodox legates from Moscow.) Opposing tendencies coming out of preceding congresses are manifest. One is called "Life and Work" and is typically Protestant. The other is named, "Faith and Order", and has an Anglican—also improperly called "Catholic"—stamp. The first proposes a pragmatic union and prescinds from discussions in matters of dogma. The second calls for a union on a common dogmatic basis, for this scope the interconfessional boundaries are to be gradually overcome. The intercommunion of the religious bodies cannot be realized excepting upon one dogmatic basis.

The World Council of Churches is made up of two organs: 1. The Assembly which is to reunite every five years; 2. A Central Committee, composed of ninety members, entrusted with the duty of continuing the work of the Ecumenical Assembly during the quinquennial intervals. In the Committee there are ten presidents, one of whom is Dr. Tsu-Chen-Cheo, an aged Anglican bishop from Shen-si (China) and dean of the School of Religion of the Protestant University of Yenchino (Peking). The supreme direction belongs to a Secretary General. The office is at present held with great Ecumenical fervor and activity by Dr. M. Visser t'Hooft. This is how he has defined the Ecumenical missionary responsibility of the World Council of Churches:

"...To organize meetings in which the churches may take cognizance of their divisions in matters of faith and thus strive to overcome them; to seek the language in which the message of the Church will be comprehensible to the modern world; to stimulate and coordinate the help given to weak and sorely-tested churches; to create a center of information and contact for the youth movements of the churches...To prepare the laymen for work in the Church, to study the action which the churches can and should develop on an international scale, etc."

We stand before a complex and complete missionary program for the Protestants.

The "Young Churches"—the Protestants love to call their missions in this way—were indeed represented at the Ecumenical Assembly of Amsterdam. The members of the International Council of the Missions had been invited

there as consultors. Thus they were able to take part in the decisions without having, however, the right to vote.

The voice of the missions was heard strongly at Amsterdam. The missionary heritage of the Church was reaffirmed as the first and most important duty of all the religious bodies. It was stated that the denominations whose history has been marked with divisions have begun to manifest a spirit of understanding and agreement in the missionary field. Finally, in the official letter of the Congress of the Christian world the duty of evangelization, imposed by Christ, and the right of calling innumerable brethren to the word of God were reaffirmed.

These optimistic notes are not the only indications of the atmosphere of Amsterdam. We scarcely need to point to the sorrowful report of the Chinese representative on the conditions of religion in the climate of persecution. Our Christians, he declares, wait more for consolations than for tests. They are pious but, unmindful of the religious and moral necessity of the cross, they are without substance for the most part. In regard to the intellectuals, they are influenced by Chinese humanism and a great number of them follow Jesus as their fathers followed Confucius seeing in Christianity only an ethical rule of life. (*Le Bulletin des Missions*, 4th Trimester, 1948, p. 296).

The presence of the "Young Churches" has created in the Assembly a kind of painful tension. The assembly, called together for the old problems of divisions, scarcely considered the very particular position of the young communities. One witness (cf. *Le Bulletin des Missions*, cited above) writes of having taken part in the dramatic meetings of the members of the young communities especially in the parts of the sessions in which they exposed their problems, their troubles, and their needs. In the course of one laborious group discussion, while they were struggling with the arduous problem of confessional separation, the Rev. D.T. Niles, Methodist minister from Ceylon, shouted with feeling: "You do not ask us for our opinion on things which you discuss among yourselves; we, we have overcome our divisions!"

The young Protestants intend to resolve the problem of union for themselves. The case of South India is significant. Four Anglican dioceses have, for the first time in the history of Protestantism, accomplished a fusion with free or non-conformist communities. The United Church of South India, inaugurated on September 27, 1947, in the cathedral of Madras, embraces more than a million Christians: Anglicans, Methodists, Presbyterians, and Congregationalists. The accord was accomplished on a basis of compromise.

The denominations with pastors have received supplementary ordinations from Anglican bishops, but they see in the new title only a name consonant with their "Minister of the Word", while the Anglicans continue to hold that they participate in the priesthood of Christ and of the Apostles. (Contrary to the declaration of Leo XIII in the Letter, *"Apostolicae Curae"* of September 15, 1896, which declares Anglican orders invalid.) The greatest liberty of interpretation is allowed either on Holy Scripture or in respect to the Nicene Creed which is commonly accepted by the fusionists.

Evidently the Protestant missions are resolving the problem of union in their own way. Their accomplished deeds impose on the mother communities a new situation. The Anglican bishops in the Lambeth Conference (July, 1948) have discussed at length the case of the South India Church, but have not as yet taken a final decision in its regard.

*Other Facts*

The case of South India is not an isolated one. North India has begun negotiations for union among Anglicans, Presbyterians, and Methodists. This is also the case in Ceylon.

In Japan the fusion of all the Protestant sects was imposed by the government in 1940. All acquiesced except the Anglicans and Lutherans. After the war the United Church of Christ in Japan with the aid of American Protestants established an interconfessional university in Tokyo.

In Indonesia the same tendency to reject all the "historical" divisions, supposedly of Dutch origin, is under way.

In Tanganyika a "Christian Council" under the presidency of an Anglican bishop has been formed. In it are represented: The Mission of the University of Central Africa, the Augsburg Lutheran Mission of Sweden, the Interior of Africa Mission, the Menonite Mission, the Moravian Mission, the Church Missionary Society.

In the Congo, the Protestant Council representing 44 missions belonging to 16 missionary societies for the Congo and to 5 for Ruanda-Urundi reunites annually at Leopoldville.

At Buenos Aires the Evangelical Conference of Latin America gathered together from July 18th-30th, 1949, about 100 representatives. We may note that Latin America is considered by the Protestants as missionary territory.

In South Africa the University of Rhodes at Grahamstown in the Province of the Cape has inaugurated a residence for students of theology of seven denominations.

In China a Christian federation has been formed in the north. Its purpose, expressed in its first meeting held at Peking in March, 1949, is to reunite the religious bodies and the Protestant missions in a solid front.

Among the thirty Ecumenical conferences scheduled for 1948 throughout the world not less than five were exclusively missionary. One of particular importance was held at Bangkok in Thailand from December 4th-11th, 1949 at the initiative of the International Council of the Missions and of the Ecumenical Council and of the special Commission for the Far East. It dedicated a week to the study of Asiatic problems and the Gospel: from culture to politics, from methods of evangelization to social and economic conditions.

Meanwhile the International Council of the Missions directs the aid requested by the missions toward the field of labor. The last conference held at Oegstgeest in Holland immediately after the assembly of the Ecumenical Council of Amsterdam in September, 1948, clarified the position of the missions according to the aspect of united religious bodies. "It is a symbol of the new spirit which animates the denominations, a thought born from the existence of a worldwide Christian community with a unity of faith and love and a common obedience to the great mission of Our Lord." (EPS April 15-22, 1949).

*Further Enumeration and Evaluation.*

How many Protestants are on the missions? *The Ecumenical Press Service,* on June 24, 1949, gives recent statistics on the expansion of Protestant missions as taken from the *World Christian Handbook,* published in London in 1949. It treats about the first complete study made after 1938. A preceding study

had been made in 1925. From the latter date a significant comparison is given with the present situation.

The report points out notable differences with regard to preceding statistics. In the new manual there are seen for the first time not a few names of communities in South Africa, Latin America, India, Japan, etc. These are established on an independent basis, after being detached from the missionary societies on which they depended. The statistics regard 120 mission countries. (Europe, Canada, the United States, Australia, and New Zealand are excluded).

If one compares the numbers for the years 1925 and 1949 (or 1948 for some), one sees an increase from 6,517,697 to 25,341,283. The statistics of 1949 indicate moreover, a total of 130,135,583 Catholics and 11,595,803 separated Orientals in missionary countries. The Protestant statistics regarding Catholics should not be surprising even if the Propagation of the Faith adds to the number of Catholics on the missions only about 25 million faithful more. The Catholics of South America are considered rather like infidels to be converted by missionary societies from the United States. Certain countries of the Orient, inhabited by "Orthodox", also fall under a similar consideration.

The general statistics show that in twenty five years the Protestants on the missions have quadrupled. Local statistics also show an increase. In Nigeria, for example, the Anglican Mission from 147,000 baptisms in 1925 has passed to the number of 411,000 in 1948. In the Belgian Congo the mission depending upon the Presbyterian denomination of the U.S.A. from 44,000 adherents in 1925 has increased in 1949 to 134,500.

The missionary personnel attained the total number of 192,987. This number included: 25,989 consecrated pastors, 128,713 laymen, and 38,285 female missionaries. The number of foreign pastors at work in the missionary field is 8,883 and that of national pastors, 17,106. The percentage of indigenous workers, compared with foreign workers, constantly and rapidly increases; at present the great majority of missionary personnel is formed from native elements.

At this point a comparison between the Protestant missions evolve rapidly and become autonomous. Since their need of formation is less, a rough model of a hierarchy and a Christian life is sufficient. The motto of the Protestant who holds the Bible in his hand could be: "Read and do what you wish." The Catholic missions, on the other hand, attain their maturity through generations of labor and sacrifice. The local hierarchy is constituted only through a maturity of deed and spirit, and often through hard experience. There is certainly a great difference between a Christianity transplanted in haste and a Church singular in its Roman structure, cultivated over a long span and well founded.

* * * *

The Protestant missionary is therefore an undeniable force, expanding in the Christian world, and endowed with financial resources that the Catholic Church does not possess, while the latter, on the other hand, distributes spiritual riches proper only to the true Church. What should we think of this army of separated brethren arrayed before us for the conquest of the infidel world? We know, alas, that the history of missions is often a history of conflicts between them and us. Here, however, it is our task to point out the character of the Protestant missionary.

It became defined of itself at Amsterdam in confronting the

old Christian countries, the problem of unity, the international problems. It reveals a practical tendency calculated to overcome all the historical divisions inherited from Europe and America, to avoid intentionally every discussion on a doctrinal plane, to minimize dogma, and to realize a federal union. This tendency one can ascribe, even more than that coming from the Congress of Stockholm, to the movement, "Life and Work."

These young communities not only accept the philo-Catholic tendency of the Anglicans and Orientals which insists on the visible continuity of the Church in the succession of bishops, but also the Protestant tendency which gives the primacy to the word of God and to the personal response of the believer. For them the Church is a Community of the faithful who possess a common life with the Lord. The essence of ethical and symbolical Christianity consists in the "*Koinonia*", or direct communication of the faithful with the living Christ. It reduces the Christian content to the least possible, the minimum which allows a man to be called by the name of Christ.

This practical orientation can be said to be the extreme conclusion to free interpretation or to dogmatic relativism. For the old religious bodies it is a question of closing their eyes to the contentious points, but these remain. For the young communities, on the other hand, the so-called contentious points are losses only to the archives. They want a whole Christianity and not divided bodies; they profess to be in the Church, in Christ. This is the sense of the declaration already repeated at other times although in different terms: we, we have overcome our divisions.

Other extreme factors—historical, political, circumstantial—have determined the past and present positions of the diverse Christian groups. The political events which have detached the colonies of Asia from their European masters have undoubtedly contributed to the establishment there of national federations of religious denominations. Nationalism and independence, rising here and there (East Africa, Britain, for example), continue steadily to influence this phenomenon, although not directly determining it as a principal agent. Nationalism is a root sin of the Reformation.

Reasons for urgent cooperation in the missionary field, above all today, always bring the Protestants of the young communities closer together. In the amorphous diaspora of the sects their divisions and weaknesses are found. The reaction to this situation has been rapid. The problem of union has rightly been placed first, and in general the attempt is made to resolve it by means of the solution of compromise. In these solutions there often results a meeting of diverse creed and liturgies; the same hierarchies maintain their distinctions somehow by receiving some title. The pragmatic mentality, free thought, in these events is prevalent and clearly affirmed.

In the Ecumenical Council itself this tendency was represented by the great majority, while Anglicanism, although authoritative, is nevertheless in a severe crisis. It is impossible and useless to hide the permanent tension between these two forces. If the mentality of the modern Protestants should prevail, Ecumenism would widen out into an eclectic Pan-Christianity whose unity was an illusion. Then would be realized in fact our perhaps severe judgment on the minimum requirements of the new communities. Finally, we understand that between this eclecticism and Catholicism there cannot be any middle road. Newman taught it once—with his experience.

What is the situation of the Protestant missions in the social-political field? We know that at Amsterdam the judgment on atheistic, materialistic, antisocial Communism was given. But it is also true that the apologia of

Dr. Hromadka, a Czechoslovak professor of the John Huss faculty of theology in Prague, and a member of the Central Committee of Action (Communistic), as a solution of present social problems was taken from Communism. Further, the representatives of the missionary communitites especially from Asia and Africa show themselves in large part favorable to a collectivist solution of present problems and applaud the philo-Communist speaker. The poverty of the Orient, the resentment of colonial peoples against the imperialists of the West, the new nationalistic aspirations concur perhaps in a notable measure in a manifest philo-Communism.

All this is absolutely new in the history of Christianity: one deals with a form of Christianity which sympathizes a great deal with Communism. This situation of the Protestant Christians of Asia and Africa makes us fear that Communism can gain many successes in the non-European world. (*Bulletin des Missions,* 4th Trimester, 1948, p. 300)

Ecumenism continues to penetrate the Protestant missionary world and orientates it to its ends. We are indeed far from underestimating the sincere attempts and the Christian sacrifices of our brethren. We must follow with prayer the road of these millions of brothers who in disunion have come upon Christ that they may quickly find the whole Christ in union with His true Church and that the non-Catholic Christian force which today is at work outside of Rome, contending with it for the conversion of the world, may slowly but thoroughly be converted to the true life of faith.

The interest of Catholics has never been wanting. Indeed, in our days it keeps increasing thanks to the work of study and cooperation, of sincere understanding, Many times in the aftermath of the war Catholics and Protestants have been united for the common good when it was a matter of charitable or even social works or of saving Christian values against the ever increasing wave of atheism.

All this, with prayer for unity, will undoubtedly contribute to create an atmosphere of possible understanding and eventually of cooperation where it is required to escape destruction. May Christ the Lord, sign of unity and bond of charity, hasten the hour which He has forseen: there will be one fold, one sole Shepherd.

C. Lovera di Castiglione

# NOTES AND COMMENTS

## A MESSAGE FROM HIS EMINENCE, CARDINAL TISSERANT, DEAN OF THE SACRED COLLEGE AND SECRETARY OF THE SACRED CONGREGATION FOR THE ORIENTAL CHURCH

(*This text is reprinted from the March-April,* 1951 *"Pax Romana" published at Friburg, Switzerland. This number was entirely dedicated to Christian unity.*)

THE CREED of the Oriental Christians, whose text has been universally accepted since the second ecumenical Council, affirms that the Church is one. From the very first years of the Gospel preaching, there were dissensions among the faithful; St. Paul sadly noted the fact with regard to his beloved Corinthians (I Cor., 3, 3 sqq.; 11, 18sq.). But, Jesus' will was clearly expressed; He wills that His own should be united as intimately as He is united to the Father (John, 17, 11), that they should be one in their acceptance of His teachings (John, 15, 4 sqq.), one in mutual love (John, 13, 34 sq.).

Heresies have led astray part of the flock; schisms have divided the brethren. Many Catholics scarcely give the matter a thought; they enjoy the benefits of their One Church, and do not notice that Her robe is rent. They have not studied history and they live in a Catholic environment; nothing has revealed for them the great sorrow of the Church and of the Supreme Pastor.

But, this is not the case with members of "Pax Romana." At one or another moment of their formation, they have all made a study of history; many of them are living in countries where several religions exist side by side, where there are several Christian confessions. If they love their Mother, how could they remain indifferent to Her great anguish? How could they help suffering at the sight of millions of men who persist in an opposition to the Successor of Peter which is due to the position taken up by their ancestors during the Christological discussions of the fifth century or to the uneasy ambition of the Patriarchs of the New Rome? How could they help being saddened to see that millions more, renouncing the treasure of Christian tradition and claiming freedom of interpretation—a difficult freedom to exercise—have broken up the forces of Christianity into a multitude of sects which are incapable of uniting for any sustained effort?

There are still so many millions of men who have not received the message of Christ! And we see those who should be heralds of the Gospel scattering themselves instead of remaining bound in one single sheaf! Can Christians have any greater cause for sorrow when, on the other hand, they witness an assault of materialistic paganism against the Church such as had not been seen since the short-lived attempt of Julian the Apostate?

Beloved university people, consider the importance of Christian unity! Many of you, perhaps, can work for it directly. All of you can, at least, pray for it. Think of those who are suffering persecution behind the iron curtain, in regions of central and eastern Europe where Catholics are mingled with a large number of non-Catholics! The very best of the faithful have been imprisoned, with the bishops and many priests. They endure their suffering with patience, and even with joy, in the hope that their courage in professing their faith will bring back to the fold those whose ecclesiastical

leaders have too easily come to agreement with the representatives of atheistic marxism.

Offer mortifications for the success of the preaching of these courageous confessors of the faith. Remember that the prayers recited after every low Mass in the Latin rite are intended to obtain from Heaven the conversion of the USSR. Pray with confidence to Mary, whose Liturgy proclaims that she has power to put an end to all divisions, and do not forget that those around you, if they are not Catholics, will desire to enter the One Holy Church of Christ only in so far as they see among you that mutual love with which Jesus wills that His faithful should love one another.

EUGENE CARDINAL TISSERANT

Rome, 20th February, 1951. *Bishop of Ostia, Porto and Santa Rufina*

## UNITY BEGINS IN THE PARISH

WE HAVE COME upon an article which develops the thought of unity from the point of view of intensifying and increasing that unity which the Church already possesses. The greater its vigor, the more powerful does it exert its attraction upon the separated Christians whom we would draw back to the true Church. We reprint the substance of the text here thinking that it would be a profitable thing if more unionistic activity were channelled in this direction. It is written by the Very Rev. Msgr. Corrado Ursi, Rector of the Regional Seminary of Molfetta, Italy, and was first printed in the semi-monthly journal *Miles Christi*. We take it up at the opening lines:

"When, not long ago, we were praying for the return of our separated brethren to the one fold of Christ, and were considering the mystery of the Church's unity, we found ourselves before a weighty question: Are prayer and missionary apostolate in favor of pagans, separated Christians, and fallen-away Catholics, the only means established by the Lord's merciful providence for the integral reconstruction of the one family of God, or does He not, perhaps first of all, desire the reawakening of a consciousness of unity in Christ among the sons who remain faithful in the Father's House?"

Unity should first of all be lived by the Catholic Community and for this the scandal of egotistic individualism must be removed. This would be the removal of an obstacle to the full response of Jesus' prayer "ut sint unum" as it would to the work of the Holy Ghost, principle of life and unity in Christ's Mystical Body. Recuperation of lost members, and increase should follow upon the more perfect unity of the members in Christ.

While unity of doctrine, sacraments and rule have never failed in the Church, unity of spirits does not thrive in the sense of St. Paul who says, "Because the bread is one, we though many, are one body, all of us who partake of the one bread." (I Cor. 10;17) Unity of souls is deduced by the apostle from the Church's note of unity: ". . . careful to preserve the unity of the Spirit in the bond of peace: one body and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one Baptism; one God and Father of all, who is above all, and throughout all, and in us all". (Eph. 4; 3-5)

The Parish is an expression of the Church's unity. The faithful should have the relation to the Pastor that the members of a body have to the head. Guided by the same Pastor, nourished by the same Sacraments, they

should live as one family in the spirit of love and brotherliness, and thus shine upon the world as lights of the Christian message.

But the parish today often takes on a bureaucratic character; many who have been baptized at its baptismal font become forgetful of their church and its altar; many who remain in faithful communion, assist distractedly at the divine mysteries, or are walled up within their religious individualism. A sense of the social significance and obligation of Catholic worship is lacking. The parish office resembles too closely any other business office, and is not the welcoming house of the father. It happens too often that the faithful do not know their Pastor, and many Pastors do not know their faithful, and are likewise disinterested in their fellow Pastors.

There is a moral disorder "in the hidden corners", and perhaps even at the very heart of the parish. The free and normal overflowing of Christian charity, "by which each one suffers as his own want that which afflicts another member of the parochial community" should correct the disorder and supply for the want. Yet even the pious societies of the parish hardly succeed in living and working in the atmosphere of unity.

The way to real reconstruction of an enfeebled parish is indicated in the Pauline synthesis of the many in one body through the partaking of one Bread. The author observes, "Jesus Christ imposes unity of thought and sentiment upon men whatever be their diverse calling in life, their class, or their race." Such is Christian social life.

The Eucharistic Bread should be partaken according to its whole acceptation. Each man is the more efficaciously transformed accordingly as he succeeds in living the unity of the Church "that is to say, in intimate communion with the sacerdotal power and with the totality of the brethren." Unity of Christ relived through the liturgy of the Church is carried into social life, and prevails in family life, and in professional, political, economic and recreational activities.

Such a character of Christian unity among Catholics must be achieved for the perfection of God's Kingdom, and so that the ardent works of the apostolate should not be dispersed wastefully. "*Natura non facit saltus*—and the Lord does not prescind from the plan which in His wisdom He has established. His plan, the ordering of His Kingdom, is contained in His final prayer which places a seal upon the whole of His teaching and work, and reveals the significance and the finality of the mystery of His incarnation: 'that all may be one, even, as Thou, Father, in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me.'" (JO. 17; 21)

Msgr. Ursi concludes with a guiding theme which he formulates as "*from the Altar to social life.*" In this sense apostolic work would be based upon the communal solidarity of souls in the parishes, whose unity is achieved and enlivened by the unimpeded life of Christian charity in all the activities of its members.

"And thus", he adds, "we will find a more effective and decisive force against the menace of communistic collectivism, which basically springs from a cogent need of unity, but which Christians have allowed to go neglected"...

## NATIONAL CATHOLIC CHURCH: (A CONTRADICTION IN TERMS.)

*(Article written for N.C.W.C. News Service by Msgr. Edward Hawks, renowned author and speaker, convert from Anglicanism.)*

A GOOD DEAL of water has gone under the bridge since the time of Henry VIII.

The *New York Times* prints on its front page a report from C.L. Sulzberger that the Minister of Religious Affairs in communist-ruled Czechoslovakia proposes to emulate the English monarch by creating a Catholic church that is not under the Pope. He will not catch Catholics napping as they were in the 16th Century.

Even the Chancellor of England, St. Thomas More, did not realize—until he made a study of the matter—the necessity of obedience to the Holy See in order to preserve unity. When he did so he was willing to die for the truth.

The Czech minister must have a short memory. The same thing was tried in his country after the first war, when a national Hussite church was exploited. It fell to pieces when the priest who cooperated married and left the ministry.

France exploited Pere Hyacinthe; Bismarck the Old Catholics; Austria, the *Los Von Rom* movement; there were the Mariavites in Poland and the National Poles here. All these had valid ordinations. Thus the minister can get plenty of "wandering Bishops" to help out. His problem will be to get honest men to promote his plan.

The situation under Henry VIII was far different. He was able to trick the whole Hierarchy, with the exception of the martyr, St. John Fisher, into going with him.

To preserve the anti-papal character of this schism it was necessary to abolish the Mass, change the form of ordination and introduce clerical marriage. Four-hundred years of division and subdivision has been the result.

Catholics have the proof before them that a national Catholic church is a contradiction in terms.

The story of the Old Catholic movement is pathetic. Its dwindling membership has been thinned out by an obsequious support of Hitler. Their Polish adherents in this country have been forced to join the Protestant Episcopal Church. Meanwhile in England the active Catholics outnumber those of the church established by law.

## A SURPRISING DOCTRINAL DISCOVERY

*Archimandrita Benedictus Katsanevakis, Maria di Nazaret, Naples,* 1950, *pp.* 68

Everyone knows how fervent the piety of our separated Oriental brethren is for the Mother of God (the Theotokos) and how it even constitutes one of the principal reasons for hope of a return to union. Not long ago UNITAS[1] demonstrated with an article by Msgr. Ladomerski, how they accepted Mary's Immaculate Conception long before the definition of Pope Pius IX. In fact, no one can question the fact that the belief in the Assumption of Mary

1) Unitas, Vol. 1. No. 3, pp. 28 ff.

flowered first in the Orient and that the feast came from the Orient. Wherefore, it is indeed surprising to come upon a little book entitled *Maria di Nazaret* published at Naples by an "Orthodox" archimandrite in which the doctrine of the Assumption of Mary, defined November first of the Holy Year, is declared without foundation and foreign to the "Orthodox" Church.

The author takes the Catholic Church to task, and accuses her of divinizing and adoring the Blessed Virgin, quite as is done in Protestant circles. He writes: "Moreover, the Roman Church imagines that Mary is corporally present in the Holy Communion of the Body and Blood of Christ, and calls her a complement to the Holy Trinity, which without her would be imperfect." (p. 61) On the contrary, the author would have it that in the Anglican Church devotion to Mary is practiced in just measure, being the same as that of the Greco-Russian Church.

One wonders where he gets his information.

# NEWS

## ECUMENISM AND REUNION

### Relations of N. C. C. with W. C. C.

At the opening session of a two-day conference (April 10-11) of American Churches holding membership in the World Council of Churches, the announcement was made that the *Central Department of Ecumenical Relations* of the National Council of Churches of Christ in the U.S.A. (N.C.C.) had been formed. (cf. Unitas Vol. III, No. 1, p. 46)

This Central Department of Ecumenical Relations will function under the leadership of Dr. Robbins W. Barstow, a former executive of *Church World Service*. Areas in which the department will function, and which are relevant to the work of both the National and World Councils, include evangelism, economic surveys, Bible studies, and the relationship of the Church to society as a whole. The department will act in a consultative capacity in regard to American church representation at overseas church conferences. (EPS)

### Interconfessional Conference at Oxford

In early April about 120 men and women met at Oxford to take part in a Christian Action Conference to discuss ways and means of applying Christian principles to the solution of modern problems in politics, economics and international affairs.

Catholics were represented amongst the speakers by Douglas Hyde (whose address was read by another because of his enforced absence), Fr. Thomas Corbishley, S. J., and Prof. George Catlin.

Lord Hinchingbrooke, M.P., Mr. Sorensen, M.P., and Mr. Thomas Williams, M.P., represented the political world; other contributions were made by Lady Parmoor for the Society of Friends, the Rev. Mervyn Stockwood, and Mr. Leslie Paul.

It was regretted that the Catholics could not take part in the common prayers, but all were impressed by the spirit of unity and harmony which prevailed.

Emphasis was laid on the need for sheer personal holiness, unselfishness and courage. There was a universal recognition of the great importance of forming groups of men and women who could exploit opportunities provided by local hardships or grievances, not, as is the Communist way, in order to increase bitterness and unrest, but to act in a positive and constructive way, conveying the simple truth which gives the Christian a stronger motive for his actions. (*Cath. Herald,* Lond.)

### Chair of Unity Octave in Spain

In reference to the account of the 1951 Chair of Unity Octave observances, which appeared in *Unitas,* Vol. III, No. 1, we would point out that further details on the surprisingly numerous celebrations in the cities of Spain will be found in *Oriente Cristiano, Revista Mensual Unionista,* (Toledo 70, Madrid) in the January, February, and March numbers. The March number also calls especial attention to the zealous work and

interest of His Excellency Guillermo Tritschler y Cordoba, Archbishop of Monterey in Mexico.

### Greek Patriarch Urges Pan-Orthodox Council

The dissident Greek Patriarch of Alexandria, Christoforus II, announced in January that he would suggest to other heads of the "Orthodox" Church a convocation of a "Pan-Orthodox Council" either on Mount Athos in Greece, or Mount Sinai in Egypt. The Patriarch believes that a re-establishment of relations could be effected between the dissident Greek, Coptic and Armenian Churches. Reasons separating them, he feels, are no longer valid, and a re-establishment of communion between them would strengthen the separated Oriental Churches.

The dissident Patriarch likewise denounced the increase in the number of divorces in the separated Greek Church in Egypt. He said, "This intolerable situation has been emphasized by two other heads of churches, the Anglican Archbishop of Canterbury, within the Church of England, and the Archbishop of Athens within the Church in Greece." (NC)

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## AROUND THE WORLD

## ROME

### Centennial Celebration of Slovene Confraternity of St. Cyril and St. Methodius

In commemoration of the centenary of the *Slovene Confraternity of St. Cyril and St. Methodius,* the *Unitas Association* organized two important functions, a Pontifical concelebration of the Divine Liturgy in Byzantine-Slave rite, at the Basilica of St. Clement, on April 5, and a Solemn "Academia" in the Aula Magna of the Pontifical Oriental Institute, on April 15.

The principal celebrant of the Divine Liturgy was Bishop Alexander Evreinoff, and concelebrating with him were six priests, representing the various Slavic nationalities: a Russian, a Ukrainian, a Czech, a Slovak, and a Slovene. The chant was executed by the Pontifical College of St. Josaphat of the Ukrainians, and by the Pontifical Russicum College. To increase the sense of variety in unity, the Gospel in Latin was sung after the Paleoslav rendition; after the singing of the Creed in Slavic, the Nepomucene College of the Czechoslovaks sang it in Latin.

At the termination of the Divine Liturgy, the celebrants, accompanied by the clergy and the faithful descended in procession, singing a Litany, to the tomb of St. Methodius in the crypt of the Basilica. Here a short and impressive service of a commemoration was held accompanied by the singing of Slavic hymns.

On Sunday, April 15, the Aula Magna of the Oriental Institute was filled to capacity and more for the solemn "Academia." It was a truly international gathering, among whom were to be found six Bishops, including Their Excellencies Archbishop Valeri, Assessor of the Sacred Congregation for the Oriental Church, Bishop Evreinoff, Ordaining Bishop for Byzantine rite in Rome, Bishop Bucko, Apostolic Visitor for the Ruthenian faithful in Western Europe, Bishops Bucys and Gawlina, as well as many other outstanding ecclesiastics of the Slavic institutions of Rome and personages concerned with the cause of unity.

Fr. Charles Boyer, S.J., President of *Unitas,* gave an introductory talk.

Rev. Matthias Saruga, S.D.B., gave a paper of an historical and biographical nature on Antonio Martin Slomshek, Prince-Bishop of Lavant-Maribor (Slovenia, Jugoslavia), and the foundation and development of the Slovene Confraternity of St. Cyril and St. Methodius.

The choirs of the Pontifical Colleges of St. Josaphat of the Ukrainians, St. Jerome of the Croatians, Nepomucene of the Czechs and the Slovaks, of the Poles and the Russians, and of the White-Ruthenian and Slovene Centers, all executed religious and popular songs of their nations. This occasion, as was the celebration at the Basilica of St. Clement, was a glorious manifestation of Christian unity among the Slavic peoples.

The celebration closed on a solemn note with the reading of a letter composed by His Holiness Pius XII commending the praiseworthy efforts and accomplishments of the Confraternity in the past, and exhorting to fresh endeavors to draw the separated Slavs back to unity. The letter, which was addressed to His Eminence Cardinal Tisserant, Secretary of the Congregation for the Oriental Church, was read by His Excellency Archbishop Valerio Valeri.

The Slovene Confraternity of St. Cyril and St. Methodius was founded in 1851. Antonio Martin Slomshek, Bishop of Lavant-Maribor (whose cause of beatification is now in course) had taken the occasion of the spiritual exercises of the clergy to promulgate it. Its purpose was the propagation of the cult of St. Cyril and St. Methodius, apostles of the Slavic peoples, and prayer for the return of non-Catholic Greeks and Slavs to Unity. The Confraternity was approved by the Holy See on May 12, 1852, and developed rapidly, not only among the Slovenes, but also in Moravia (now Czechoslovakia), Hungary, Croatia, Galitia, lower Austria, and even in Germany.

When the millenary celebration of the coming of St. Cyril and St. Methodius took place in 1863, it already numbered 75,000 members. The movement has had its intimate part in all succeeding religious life of the Slavs. At the millenary celebration of St. Methodius' death, action was begun on restoring and perfecting the Confraternity, and in 1891 the *Apostolate of St. Cyril and St. Methodius under the Protection of the Most Holy Virgin Mary* arose with seat at Velehrad, Czechoslovakia. Here important institutions in favor of the Slavs and re-union with the Catholic Church were developed: The Academy of Velehrad, the International Congresses of Velehrad, the *Acta Academiae Velehradensis*, and the Pontifical College of Velehrad; a large and extremely valuable library was also built up. (cf. C. Korolevskij, Unitas, Vol. II, No. 2, pp. 131, 132)

### Two New Bishops for Eritrea and Ethiopia

The Holy Father has named the Rt. Rev. Abba Jacob Ghebre Jesus, Apostolic Administrator of the Indigenous Ordinariate of Eritrea, as Titular Bishop of Eritro, and the Rt. Rev. Abba Haile Maryam Cahsay, Apostolic Administrator of the same Ordinariate for the region of Ethiopia, as Titular Bishop of Sozusa of Lybia. They were ordained on May 1 at the chapel of the Propaganda Fide College. A Pontifical Mass in Ethiopian rite was celebrated at the UNITAS Center, in the Church of St. Bridget on May 10. A brilliant reception for the newly consecrated Bishops followed, attended by many prelates and personages interested in reunion and the Oriental Church. Archbishop Valerio Valeri, Assessor of the Sacred Congregation for the Oriental Church, was present as representative of that Congregation.

The new Bishops have been called to take up the work of His Excellency Chidane Maryam Cassa' who is at the present time gravely ill.

Msgr. Jacob Ghebre Jesus was born at Hebo in 1886. After finishing his studies at the Seminary of Cheren, in 1913, he was ordained to the priesthood. He held various pastoral charges, and was at Asmara when he began to dedicate himself to studies, editing editions of scholastic texts, and taught in the "Comboni" of Asmara. In the following year he was named Apostolic Administrator "ad nutum Sanctae Sedis" of the Ordinariate of the faithful of Alexandrine Ethiopic rite of Eritrea.

Msgr. Haile Maryam Cahsay, born at Monoxoito in 1895, made his studies with the Lazzarist Fathers of Alitiena. He attended the Pontifical Ethiopian College at Rome but did not remain long because of his health.

He was ordained to the priesthood August 30, 1925, and remained as instructor in the Minor Seminary of Alitiena. He has been doing pastoral work in Tigrai since 1936.

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## ITALY

### Congress of Byzantine Studies at Palermo

The eighth International Congress of Byzantine Studies was celebrated at Palermo from April 3 to 10. Prof. Silvio Mercati presided. Among the great number assisting were official representatives of twenty-five nations and of various academies and institutes. We note among those present Prof. H. Gregoire of the University of Brussels, Prof. E. Doelger of the University of Munich in Bavaria, Prof. Sotiriu, Rector of the University of Athens, along with a large group of Greek Byzantinists, Fr. V. Laurent of the Byzantine Institute of the Assumptionist Fathers at Paris, Fr. E. Herman, Rector of the Pontifical Oriental Institute of Rome, Msgr. L. de Bruyne, Rector of the Pontifical Institute of Christian Archeology, and the Rt. Rev. Abbot Isidore Croce of the Basilian Monastery of Grottaferrata.

Many scientific reports were made for which it was necessary to allot different sections: Art, History, Literature, and Law. Special treatment was given to historical and cultural relations between Sicily and Byzantium.

Among the decisions approved by the Congress, the most important deal with the preparation of a general catalogue of Byzantine manuscripts and the unification of norms for the description and publication of Greek texts and documents. Dealings were begun for the publication of the hagiographical documents of Italo-Greek saints by the Greek Monastery of Grottaferrata.

The studies of the Congress were agreeably alternated with visits to the Byzantine monuments, such as the monastic church of Monreale, the Cathedrals of Cefalu and Piana dei Greci. At this last place, on Sunday, April 8, the members of the Congress were able to assist at a Solemn Liturgy in Byzantine rite celebrated by His Excellency Bishop Perniciaro.

At the close of the program, the Congress accepted the invitation of the Greek Government to hold the next congress of 1953 at Salonika.

S. Stefanou

## UKRAINIAN CHURCH

### Commemoration of Ukrainians who died for the Faith

The Episcopal Ordinariate for the Ukrainian Catholic Church in the United States requested the clergy to commemorate on Sunday, March 11, all Ukrainian Catholic Bishops, Priests and Faithful who have laid down their lives for the Faith. Special services were requested throughout all parishes.

In connection with this event the following facts were published regarding the persecution of the Ukrainian Catholic Bishops:

The late Metropolitan Andrew Sheptytsky, Archbishop of Lviw, Western Ukraine, whose apostolic zeal elevated the Ukrainian Catholic Church and Ukrainian culture to world-wide recognition, died under very suspicious circumstances on November 1, 1944 in Lviw shortly after the bolshevik occupation.

His Excellency, the Most Reverend Gregory Chomyshn, Bishop of the Stanislaviv Diocese, died in a concentration camp somewhere in Siberia on January 17, 1948.

His Excellency, the Most Reverend Josaphat Kocylowsky, Bishop of Peremyshl Diocese, the oldest of the Ukrainian Catholic Church, who was held for some time in the Polish Rzeszow Prison, died near Kiev on September 21, 1947.

His Excellency, the Most Reverend Joseph Slipyj, Metropolitan of Lviw, the spiritual leader of the Ukrainian Catholic Church and successor of the late beloved Metropolitan Andrew Sheptiytsky, at present is doing forced labor in a coal mine in Vorkut, in the Northern Ural Mountains, near the Kara Sea.

His Excellency, the Most Reverend Gregory Lakota, Titular Bishop of Danio, Auxiliary Bishop and Vicar General to Bishop Josaphat Kocylowsky, was arrested in Peremyshl and since then had been doing forced labor in Siberia, until his death in 1950.

His Excellency, the Most Reverend Niceta Budka, Titular Bishop of Patara, former Bishop of the Ukrainian Catholics in Canada and later Vicar General to Metropolitan Joseph Slipyj, lost his mind after being tortured, and died in prison.

His Excellency, the Most Reverend John Latyshewsky, Titular Bishop of Adada, Auxiliary Bishop and Vicar General to Bishop Gregory Chomyshyn of Stanislaviv, is also in a forced labor camp somewhere in Siberia.

His Excellency, the Most Reverend Nicholas Charnetsky, Titular Bishop of Lebedo, Apostolic Visitator for the Ukrainians in Wolhynia, Cholmschyna and Pidliasye, the later Apostolic Exarch for these regions, deported, at present is hardly managing to live in the Northern Ural Mountains.

His Excellency, the Most Reverend Theodore Romzha, Bishop of Mukaciv, with his Diocesan see in Uzhorod, Carpatho-Ukraine, died as a result of injuries received October 27, 1947, when a Red Army tank "accidently" collided with the vehicle in which he was riding.

The Right Reverend Monsignor Peter Verhun, Apostolic Visitator for the Ukrainians in Germany, was kidnaped by the Soviets. It is not known whether or not he is still living somewhere in Siberia.

His Excellency, the Most Reverend John Shimrak, Bishop of Krizevci heading some 10,000 Greek-Catholic Croatians and 40,000 Ukrainians in

Jugoslavia, was murdered in prison in 1947 by orders from the Tito regime.

His Excellency, the Most Reverend Paul Gojdich was sentenced in January, 1951, to life imprisonment by the bolshevik regime. His Auxiliary, the Most Reverend Basil Hopko has also been imprisoned without trial.

The Ukrainians are still subjected to the Red persecution, but their faith remains firm. They have not acknowledged the primacy of the Moscow Patriarch, and have refused to join the communist-dominated Russian Church. (*The Way*, Philadelphia)

### The Ukrainian Church outside Ukraine

According to the estimate of the Vatican, there are 7 Dioceses and Apostolic Visitatures outside Ukraine with 8 bishops, 754 priests, 153 seminarians, 960 members of religious orders, 1,080 churches, 118 monastic institutions, 50 schools and academies, 45 Catholic organizations, 35 organs of the Catholic press and 1,286,000 faithful.

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## ENGLAND

### New map shows religious houses before Henry VIII

A map of "Monastic Britain" before 1540, result of more than 20 years' work, has now been published by the Ordnance Survey office here.

It records that over 1,300 monastic houses existed in England in the early thirteenth century, more than 2,000 in the fourteenth, and a little less than 1,700 in the fifteenth. The position, character and history of each foundation are shown by symbols on the ten-miles-to-one-inch chart, published in two sections. It also shows the limits of the old dioceses. The accompanying text, compiled from both Catholic and non-Catholic sources, furnishes details of the various monastic communities. (NC)

### Mass celebrated at ancient Abbey.

An Austin Canon offered Mass at Waltham, Hertfordshire, last January, for the first time since his predecessors, the Canons Regular of St. Augustine, were expelled from Waltham Abbey by King Henry VIII about 400 years ago. Rev. Ambrose Whitehead, C.R.L., Prior of Hoddesdon, celebrated this Mass on the occasion of the opening of a temporary church dedicated to St. Thomas More and St. Edward. Bishop Beck, A.A., presided. The old abbey at Waltham, a few miles outside of London, was the greatest in the county of Essex, and the last to be seized by Henry VIII. It had been built on an estate once owned by St. Edward the Confessor. (NC)

### Recent statistics for England and Wales.

According to the official Catholic Directory for 1951, the practicing Catholic population of England and Wales now totals at least 3,000,000. The Directory gives the Catholics as numbering 2,808,596, as compared with 2,734,249 at the end of 1949. This is an increase of 74,347. However it gives no estimate for the many thousands of Poles and other European refugees employed as voluntary workers, and who are sufficiently numerous to require 132 refugee priests.Neither does the total include a large number of children who have left school. The total population of Britain at the last census was 40,507,482.

The net increase in the number of diocesan priests in the 18 dioceses

in the past year was 46, making a total of 4,363; religious clergy decreased by one, leaving a total of 2,365.

Public churches and chapels now total 1,982, or 11 more than last year. State aided Catholic schools number 1,038 with 380,368 pupils. There are an additional independent 545 schools.

The directory indicates that the total number of Catholics in English-speaking countries now is 67,849,243; of these 24,075,079 are in the British Commonwealth and Eire, and 27,766,141 in the United States. (NC)

### Increase in Ordinations of Anglican Clergy

According to the official Yearbook of the "Church of England", the number of clergy ordained for the ministry has increased in the year 1949-50. The total number ordained in this period was 419, as against 362 in 1948-49, and 297, 208 and 158 in the three preceding years. (EPS)

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## GERMANY

### Questionnaire on Belief

Dr. Dibelius, Evangelical Bishop of Berlin, in the Protestant Weekly *Die Kirche,* No. 13, 1951 published the results of two questionnaire campaigns. One was carried out in Wiesbaden by the Popular Psychology Reasearch Center, dealing with the question, "Do you believe in the Christmas message that Jesus, the Son of God, became man to redeem mankind?" The other was carried out in Allensbach, by the Institute of Demoscopy, with the question, "Do you believe in God?"

Of those asked, 62% answered the Wiesbaden question in the affirmative, and 78% the Allensbach one. 37.5% of the affirmative response came from those of Catholic tradition, and 25% from the Evangelical. Young people between 16 and 25 were 58% in the affirmative; the 50-65 age-groups more than 65%, and still older persons headed the list with 75%.

Among the urban population 58% confessed Christ, and among the rural 74%. The financial situation of those asked had nothing to do with the affirmative replies. The lowest percentage of affirmative answers, as well as the highest total of refusals to answer at all, was found among those classed under "free intellectual occupations." (EPS)

### Students at Evangelical Church Training College.

The number of regular students of the winter term, 1950-51, at the Evangelical Church Training College at Berlin-Zehlendorf, the only Evangelical theological instruction center in the region of Berlin, and of the Eastern Zone, showed an increase from 60 to 419 students, besides 22 guest students attending particular lecture courses. This college, the fourth largest Evangelical theological training center in Germany, derives its inspiration and purpose from the struggle of the "Confessing Church" movement for the full proclamation of the Gospel. This movement was begun during the time of Hitler in reaction to an attempt of state control of the Lutheran and Evangelical Churches. (EPS)

### Appointment of Papal Nuncio

In March, Pope Pius XII appointed Archbishop Aloisius J. Muench,

Bishop of Fargo, North Dakota as Nuncio to Germany. He has been Regent of the Apostolic Nunciature in Germany for the past year. Archbishop Muench is said to be the first American-born prelate ever to receive the appointment of Papal Nuncio. The Bonn Administration has approved Archbishop Muench's appointment. This is the first Papal Nuncio after an interruption of six years, and is the first result of the revision of the occupation statute by the Allied Powers which entails the re-establishment of a German Foreign Office. (NC)

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## CZECHOSLOVAKIA

### Gregorian Calendar abolished

According to a report in the *Luxemburger Wort,* the communist government of Czechoslovakia has abolished the Gregorian calendar as an anti-Catholic and anti-Western measure. A new calendar was introduced on January 1. It divides the year into four sections of three months each. The first two of each three months, it is said, consist of four weeks and the third of five. All months are to start on a Monday and close on a Sunday. The 365th day of the year, December 31, and a remnant of "spare" hours have not been given consideration with respect to this first year, but they are to be used as "leap days" in later years.

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## CANADA

### New Apostolic Exarchate for Ruthenians in Saskatchewan

A new Apostolic Exarchate for Ruthenians of Saskatchewan has been established. This idea was considered three years ago, when it was deemed sufficient for the needs of the time to divide the one Apostolic Exarchate for Ruthenians of Canada in three parts with seats in Winnipeg, Toronto, and Edmonton. Because of the vastness of the territory and the growth of the Ukrainian population in Central Canada, especially because of the numerous refugees from Europe, it seemed wise to study the division of the Apostolic Exarchate for Ruthenians in Central Canada, establishing a special Exarchate for the Province of Saskatchewan, and limiting the first to the Province of Manitoba.

After consultation of authoritative persons, and examination of reports a decision in favor of the new Exarchate was unanimous. The Holy Father then decided to proceed to its erection. The Exarchate will comprise a population of about 60,000 faithful, 29 secular priests, 10 regular priests, 8 teaching religious, 26 Sisters, 6 schools and institutes, 21 churches with resident priest, and 126 mission chapels. The Cathedral will be the Church of St. George at Saskatoon. The new Apostolic Exarch will be His Excellency Andrea Roborecky, Titular Bishop of Tanais, and until now Auxiliary of His Excellence Ladyka, Apostolic Exarch of Ruthenians of Central Canada. He is 40 years old. (SICO)

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## UNITED STATES

### Fordham Conference on Eastern Rites and Liturgies

The 13th annual conference on Eastern Rites and Liturgies took place

at Fordham University, New York, on March 9 and 10. Msgr. Fulton J. Sheen, national director of the Society for the Propagation of the Faith presided at the first part of the conference. Rev. Joseph H. Ledit, S.J., of Loyola College, Montreal, former spiritual director of the Armenian College in Rome, gave a talk on the Church of Georgia under the U. S. S. R. Rev. Richard H.J. Hanley reviewed the histories of the dissident Oriental Church and the Catholic Eastern Church in the United States and Canada. Bishop Griffiths, Chancellor of the Military Ordinate, a member of the conference since its beginning, and Bishop McEntegart of Ogdensburg, N. Y., who has long been associated with the conferences were among the speakers. Emphasis was placed on the need to acquaint Latin rite Catholics with the great dignity of the Eastern Christian Churches, the beauty of the Oriental rites, and the coequality of all rites, Oriental and Latin.

The conference was closed with a Divine Liturgy in Byzantine-Melkite rite at the Cathedral of St. Patrick. Concelebrants were Rt. Rev. Archimandrite Bernard Ghosn, pastor of St. George's Church, New York, the Rt. Rev. Eftimios Saba, pastor of Our Lady of the Annunciation Church, Boston; the Rt. Rev. Peter Abouzeid, pastor of St. Joseph's Church, Lawrence, Mass., and the Rev. Elias Skaff, of the Virgin Mary Church, Brooklyn. Cardinal Spellman presided at the Liturgy.

The Greek and Arabic chant was sung by a choir from the Virgin Mary Church. (NC)

### Slovaks of America Contribute to Nepomucene College in Rome

Representatives of the Slovak Catholic Federation of America last March presented a check for $10,000 to the Apostolic Delegate, Archbishop Cicognani, as the first annual contribution of the Federation toward the maintenance of the Nepomucene College for Czech and Slovak students for the priesthood in Rome. Formerly this college was supported by the Catholic Hierarchy of Czechoslovakia. Another sum of $10,000 raised by Czech Catholics in the United States was presented to the Holy Father earlier this year.

In addition to raising money for the support of the college in Rome, Slovak and Czech Catholics are sponsoring young men among exiles from Czechoslovakia who wish to study for the priesthood. These candidates may study in any seminary they desire, but with the understanding that they will return to Czechoslovakia to work in that country, if and when it is possible to do so.

The facilities of Nepomucene College normally accommodate 150 students. Today there are only 18 Czech and 16 Slovak students in attendance. It is hoped that a large student body will be built up. (NC)

### Medal awarded to Bishop O'Hara

The La Salle College Alumni Association at Philadelphia presented Archbishop Gerald P. O'Hara, Bishop of Savanna-Atlanta, former Regent of the Papal Nunciature to Rumania, with the ninth annual Signum Fidei Medal. The medal is presented each year to a person who has "done the most to advance Christian principles."

### Documented account of Civil War in Spain

Dr. Richard Pattee, consultant on international affairs for the National Catholic Welfare Conference, has compiled a factual, well-documented account of Spain. He presents a synthesis of all Spanish history, and

devotes several chapters to the Spanish civil war, the Falange and the religious minorities. He attempts to give an objective version of this material which has been radically misinterpreted and misunderstood in many countries.

Speaking of the religious minorities, he says: "Protestantism is as alien to Spain as Buddhism or Islam is to England and the United States. It never penetrated the peninsula to an appreciable degree, never became rooted, and remains an experience outside the normal experience of the Spaniard. There is reason to believe that this problem has been whipped up in part because it strikes a sensitive chord in the Anglo-American conscience and serves a very useful instrument for the promotion of the consistent campaign against Spain."

The book bears the title, "This is Spain", and is published by the Bruce Publishing Company. (NC)

### Appointment of Dr. Florovsky

Dr. George Florovsky, noted dissident Russian theologian and member of the Executive Committee and the Central Committee of the World Council of Churches, has been appointed Adjunct Professor of the History and Theology of Eastern Orthodoxy at Union Theological Seminary in New York.

Dr. Florovsky is dean of St. Vladimir's Russian Orthodox Theological Seminary and Academy, which since 1947 has had its residence and classes at Union Seminary. (EPS)

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## SWITZERLAND

### Swiss Government congratulates Holy Father

The Swiss Federal Government addressed an official message of congratulations to His Holiness Pope Pius XII on the occasion of his 75th Birthday. It contained the following homage:

"In these critical days the work of His Holiness for charity and peace is more important than ever. Its accomplishments inspire unanimous feelings of admiration for the Holy Father, who devotes himself to this work with unselfish zeal and courage." It is of interest that of the eight cabinet members, two only are Catholics. (N C)

### Ordination in Oriental Rite

On February 4, His Excellency John Bucko, Apostolic Visitator of Greek rite for Catholic Ukrainians in Western Europe, conferred sacerdotal ordination upon the Rev. Daniel Dzwonik in the Grand Seminaire of Fribourg. This is the first time that such a ceremony has taken place in Switzerland.

Bishop Bucko celebrated the Divine Liturgy with the concelebration of the Rt. Rev. Jacques Perridon, vicar general for France, and Dr. Wasylyk, dean, the Rt. Rev. Holynskij, vicar General for Germany, and Rt. Rev. Michel Lewnetz, chancellor. Rev. John Stock of the National Catholic Welfare Conference (American) served as deacon at the side of the Ordinandus. His Excellency Msgr. Charriere, Bishop of Fribourg assisted.

Father Dzwonyk celebrated his first Solemn Liturgy in the parish of Wallenfried on February 18.

## SWEDEN

### Protestant theological students protest divorce

Last April the parliamentary commission now studying a new code of laws for religious confessions outside the state church was approached by a group of representatives chosen from the Protestant theological students of the Upsala university. These students appealed for the cooperation of the commission in securing the repeal of a now existing law which obliges pastors of the state church to remarry divorced persons. They are of the opinion that it is not only against the principle of religious freedom, but also against the Christian view of integrity of conscience that a pastor be obliged to officiate at a marriage because it is legally permissible, if he in conscience is convinced that the marriage should be refused.

The increased number of divorces in recent years has aggravated this problem of conscience. Many theological students feel hesitant about accepting ordination since they think that the obligation of performing such marriage rites would be a violation of consciences illuminated by the Word of God.

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## U. S. S. R.

### Theological students

According to the *Journal of the Patriarchate of Moscow,* No. 11, 1950, there were 184 students at the Clerical Academy and the Theological Seminary of Moscow in 1950. 43 completed their studies in the second half of the year: 6 from the Academy and 37 from the Seminary.

Out of 172 students in Leningrad, 7 terminated studies at the Academy there and 14 at the Seminary with certificate of departure which enables them to take up service in the dissident Russian Church.

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## GREECE

### Bishop Panteleimon appointed to Salonika

Bishop Panteleimon, member of the executive and Central Committees of the World Council of Churches, has been elected Bishop of the dissident Greek Church of Salonika. (EPS)

### 19th Centenary of St. Paul's arrival in Greece

Prof. H.S. Alivisatos, General Secretary of the Festival Committee has announced that the elaborate program for the Festival of the 19th centenary of the coming of St. Paul to Greece (50-1951, A. D.) which is being sponsored by the dissident Church of Greece, has now been completed. The Festival will extend from June 15 to June 30.

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## ISTANBUL

### New Exarch for Dissident Oriental Church in Western Europe

The Holy Synod of the Oecumenical Patriarchate (dissident), meeting on April 12 in Istanbul, appointed Bishop Athenagoras, Metropolitan of Philadelphia, as Archbishop and Exarch for Western Europe, as successor

to the late Metropolitan Germanos. Bishop Athenagoras, who was born in Corfu, was previously head of a theological college in Philadelphia, U. S. A. He was subsequently Bishop of the dissident Greek Church at Boston, and later Apostolic Delegate at Athens. After a short time at Athens, he returned to the United States as Metropolitan of Philadelphia. At the death of Archbishop Germanos, Bishop Athenagoras was appointed *locum tenens* at London, where he is at the present time. (EPS)

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## ALGERIA

### Bishop of Oran honoured

Bishop Bertrand Lacaste of Oran, Algeria, has been made Chevalier of the French Legion of Honor by President Auriol of France. The insignia of rank was presented by M. Mekki, Moslem deputy from Oran in the French National Assembly. M. Mekki stated that he was proud to have been chosen to act as "sponsor" for a Catholic prelate and expressed his joy at seeing good relations between Algerian Catholics and Moslems thus strengthened. (NC)

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## AUSTRALIA

### Australian Jesuit Missionaries go to India

The first group of Jesuit Fathers ever to go to the foreign missions from the Australian provinces left for India in February. The group of six Jesuit missionaries will work with Belgian Jesuits until a later time when two districts, Hazaribagh and Palamu, well be entrusted to them.

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## INDIA

### New Educational Plan unfavorable to Catholic schools

A new educational plan promulgated by the Ministry of Education of the Travancore-Cochin government constitutes a serious threat to Catholic schools. It requires the payment to the state government of 80 percent of all tuition fees collected in denominational schools. It also establishes a new system for appointment of teachers and principals in all Catholic and denominational schools, whereby all teachers are drawn from a government list and principals would be appointed solely on a seniority basis.

Archbishop Mar Ivanios of Trivandrum instructed his school managers to ignore the new regulations. Many schools under his jurisdiction were founded and endowed with foreign funds and should not be surrendered at the demand of state authorities. Two schools in Mar Ivanios' diocese and one in another diocese have already been obliged to close. Members of the Catholic Hierarchy have issued a joint protest; the Anglican Diocesan Council has condemned the new plan, and several newspapers have opposed it.

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## ETHIOPIA

### Relations with Dissident Greek Church

Archbishop Spiridon of Athens has taken the initiative in bringing about closer relations between the dissident Church of Greece and the Ethiopian

Church. To mark the inauguration of the new independence of the Ethiopian Church, (cf. UNITAS Vol. III, No. 1 p. 56) he sent six pectoral ornaments as worn by prelates of the Eastern Churches, one for each of the six Ethiopian (dissident) Bishops. One of the Ethiopian prelates to receive a pectoral ornament was Abuna Theophilus of Harrar, who is a member of the Central Committee of the World Council of Churches. The dissident Greek Metropolitan of Axum acted as representative of the Archbishop of Athens in presenting the gifts.

Abuna Basilios (locum tenens of the archiepiscopal throne) in returning thanks recalled that the first bishop of Ethiopia, Frumentius, was a Greek, and that he had been consecrated to this office by the great patriarch of Alexandria, Athanasius, himself. (EPS)

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## FRENCH WEST AFRICA

### Trappist Monastery to be built

Abbot Eugene Court of the Trappist Monastery of Aiguebelle, France, has arrived at Dakar with the intention of establishing a native Trappist monastery somewhere in the Negro region of French Africa. He is accompanied by the Fr. Edouard Faye, African Trappist, a native of Casamance, Senegal, a monk of the Trappist monastery in Thibarine, near Algiers. (NC)

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## PALESTINE

### Refugees submit demands to Conciliatory Commission

Representatives of the Palestine Refugees Committees in Lebanon have submitted a memorandum to the Conciliation Commission for Palestine containing the following demands.

1.) Speedy return of refugees to their fatherland, homes and properties.

2.) Payment of compensation for loss and damage to holdings and properties caused through enforced absence of owners, and compensation for loss of career and loss of income.

3.) Immediate release of all blocked balances and accounts in banks and payment of accumulated proceeds of their properties administered by Jewish Custodian of "Absentee Property."

4.) Abrogation of all legislative and administrative measures adopted by Jewish authorities against refugees and their properties.

5.) The establishment of a committee to replace the Jewish Custodian, to be composed of the refugees themselves under the auspices of the United Nations.

The memorandum called attention to the disastrous and inhuman conditions of the refugees, many of whom are now oppressed by starvation, humiliation and annihilation. It was hoped that the United Nations would finally show decisive courage and redress the wrong done to these refugees. (NC)

### "Guardian of Holy Places" appointed by King of Jordan

King Abdullah of Jordan has appointed Ragheb Pasha Nashashibi, septuagenarian Minister without Portfolio in the Jordan Cabinet as "guarian of the Holy Places", both Moslem and Christian, in the part of

the Holy Land under the Jordan crown. He will represent the Government in all matters concerning shrines with authority above the Governor of Jerusalem and directly subject to the Prime Minister. He is to be responsible for the maintenance of the status quo that was said to have existed among Christian communities under the Mandate.

He was Mayor of Jerusalem for ten years during the British Mandate, and was a member of former Jordan Cabinets. He is now a member of the upper house of Jordan. His wife is a Catholic.

The Committee to Protect the Holy Places, headed by M. de la Baume, former French ambassador to Madrid, has sent a protest to the president of the United Nations General Assembly which objects to the disturbing character of the Jordan Government's appointment for the future.

The committee observed that the three great monotheistic communities, Christian, Moslem and Jewish, ought to be able to venerate the symbols of their faith in complete security. The juxtaposition in Jerusalem of the religious shrines of these communities demands that the region be restored to an international authority, and not be subject to the laws of a single nation. The letter stated that this action of the Jordan Government would appear to negate the U.N. decisions of December 29, 1947, and December 9, 1949. (NC)

### Benedictines return to Dormition Monastery

The Benedictine Monks have now returned to their Monastery at the Basilica of the Dormition in the New City of Jerusalem. Partial payment for repairs was made by the Israeli Minister of Religion.

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## EGYPT

### School dedicated to Archbishop Hughes

A marble slab in memory of the late Archbishop Arthur Hughes, first Apostolic Internuncio to Egypt, has been placed upon a new Coptic rite parochial school at Tahta. It speaks of him as "the greatest benefactor of Catholic schools in Egypt." The funds for construction of the school are being contributed by the Catholic Near East Welfare Association (American).

### Scholars urge appointment of Cultural Attache to the Holy See

The establishment of cultural relations between the Holy See and Egypt has been requested by the body of Grand Ulemas of Al Azhar University. The Grand Ulemas are the most eminent scholars in Moslem religion and law at the Al Azhar University, which is an authoritative center of Islamic thinking.

The plan presented to the Egyptian Ministry of Foreign Affairs suggests the creation of a post of cultural relations attache at the Egyptian Legation to the Holy See. The incumbent would examine all questions pertaining to the cultural and religious domains with the purpose of establishing a greater understanding between Islam and Christianity. Although the project has little hope of realization, the move is not without its significance. (NC)

### Catholic appointed to Chair of Law

Professor Magdi Doss, an outstanding Catholic, has been appointed to the chair of constitutional law at the Egyptian State University, Fouad First. He is the first Catholic to hold the chair, and one of the few Catholics to

hold a professorship in a state university. Professor Doss is president of the Egyptian Young Men's Catholic Association and editor of the Arab Language Catholic Action monthly.

**Peace efforts of Pope praised by Secretary General of Arab League**

On his return to Cairo from Rome where he visited Pope Pius XII in January, Abdel Rahman Azzam Pascha, Secretary General of the League of Arab States, declared to the press: "The League of Arab States has always aimed at strengthening the bonds between Islam and Christianity. This aim has now been reached, thanks especially to the cooperation of the Vatican." (NC)

**Patriarch of Antioch speaks to Press**

The Greek Melkite Patriarch Maximos IV Saigh of Antioch, made some statement at a press conference in Cairo in March which followed upon the recent interest in a Christian-Moslem front against communism. He remarked that the Greek Melkite Catholic Church is serving as a liaison-agent between the western and Christian culture on one side and the Arab and Moslem culture on the other.

He said that the dissident Greek Christians of Arab race are more numerous than the Catholics. They number 500,000 of whom about 200,000 are in the Americas. His own faithful number 250,000 of whom 70,000 live in North and South America. He continued:

"The autonomy we enjoy in the administering of our Church and the respect Rome shows for our prerogatives and customs are a living model of what the great Melkite Church will be one day, when, by the grace of God, the two sister-branches (Catholic and dissident) will be united under only one Hierarchy professing obedience to the Holy See.

"Moslem discrimination against Christians is gradually disappearing, as Christian politicians are called to partake in government, in the legislative assemblies and the diplomatic and consular representations of their countries abroad. Our heads of State, whether Kings or Presidents, are liberal minded and protectors of minorities. The Moslem elite, among whom many were educated in our schools, is comprehensive and unbiased towards us. We trust that the masses, who often lack this same spirit, will follow their example. As a sign of the times, it is useful to point out that despite the evil activities of certain associations, which are rather political than religious, such as the Moslem Brotherhood, contacts and conversations are taking place between Islam and Christianity in an atmosphere of mutual respect and friendship. Such contacts, which were inconceivable 20 years ago promise much for the future, and will at least wipe out century-old prejudices. Here also we perform the role of liaison-agent between western and Christian civilization on one side and Arab and Moslem civilization on the other." (NC)

# BOOK REVIEWS

YVES M.J. CONGAR, O.P., **Vraie et fausse reforme dans l'Eglise.** Paris, Editions du Cerf, 1950, in 8°, pp. 648.

We feel that we should bring this important book of Father Congar to the attention of UNITAS readers. It has to do with reform within the Church, but comparison with reforms attempted from without could not be avoided, and the author is too concerned with the problems of Christian unity to forget them when treating of such a subject. One part of the work is devoted to the Protestant Reform: the author abstracts its principles and makes a criticism of them, which while quite serene in tone, is fundamental and efficacious. It is not the place here to follow Fr. Congar in the details of his study. May it suffice to reproduce his opinion on the present attitude of Protestantism as concerns the Church, and on what hope that attitude allows: ". . . on many decisive points, the Protestants are today discovering the Biblical and Christian character of the Catholic realities which the Reformers, at times, disposed of so easily in the days of their wrath. From our side, we are discovering the Christian character of certain of their basic requirements. In such wise, on one side and the other, the patience of a work carried out in love and prayer tends to rebuild the ruins that the impatience of revolt and polemics had heaped in God's vineyard. (p. 315)

We will do well to cling to this exhortation to work, to charity, and to prayer.

CHARLES BOYER, S.J.

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ALBERT GRATIEUX. **L'amitie au service de l'union. Lord Halifax et l'Abbe Portal.** Paris, Bonne Presse, 1950, in 8°, pp. 306.

The book which Fr. Albert Gratieux has published is designed to complete the biography of Fr. Portal which was published under the name of Fr. Hemmer. Since the latter died before he could finish his manuscript, his work has been published with the addition of various documents, but it was inevitable that some lacunas be left. Fr. Gratieux, who knew Fr. Portal, takes up the story of this life filled in large measure with unionistics endeavors made in the company of Lord Halifax. The principal facts are already known, but here one finds them established with precise dates and details of setting which are precious. Especially two periods hold the interest: that in which the question of Anglican Orders was being agitated, and that of the Conversations of Malines. Fr. Portal knew the joys and the sufferings of the apostolate. He made mistakes, but at the hour of trial he knew how to remain obedient and submissive.

CHARLES BOYER, S.J.

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PHILIP HUGHES, **The Reformation in England:** *I. The King's Proceedings;* London, Hollis and Carter, 1950, XXI-404 pp., 30 ill.

Serious works and studies on the origins of separations are often valuable contributions toward the return of the dissidents. The important work of Philip Hughes entitled *The Reformation in England,* is to be received in this spirit. The author is known in England as one of the great historians of the Church. The list of his works testifies to his fecundity. His *History of the Church* in several volumes has received the highest praise.

The work we are considering makes up the first part—complete in itself —of a thorough study of the Reformation in England. It embraces the period between the appearance of the Protestant heresy and the consummation of the schism by Henry VIII and the royal supremacy (1517-1540). The second volume, now in preparation, will cover the period between 1540 and the Conference of Hampton Court.

The author bases his study upon original sources, but he has also profited by the various monographs which have appeared in the last thirty years, as is indicated by the rich bibliography at the end of the volume (pp. 389-393). Fr. Hughes' first preoccupation is a detailed description of the political and religious situation in England at the eve of the schism. The Reformation took place in an England which was quite different from that of today. At the beginning of the sixteenth century, few Englishmen were left untouched either by the agrarian revolution which threw the country into upheaval, or by the problem of financial reforms. It was a tormented period, one of economic and social uneasiness. In politics, Henry VII had consecrated the triumph of royal absolutism, but the power of Parliament was in formation. Catholic life seemed to be well organized. Monasticism, which constituted an essential element of that life, manifested symptomatic feebleness. The monks were sunk in ignorance. The author cites, as illustration of the general condition, the young religious at the Abbey of Ashridge (Buckinghamshire), who when they were not in choir did nothing but drink and amuse themselves. (p. 51) The ignorance of the clergy grievously favoured the Reformation.

At the beginning of Henry VIII's reign, England made energetic opposition to the heresies which had begun to arise on the continent. The King himself responded to Luther's pamphlet *De captivitate babylonica Ecclesiae* with his *Assertio Septem Sacramentorum*. On this side was Thomas More who replied to Tyndale whose writings were of a Lutheran turn. Among the ecclesiastics Cardinal Wolsey was the culmination, a minister of dictatorial temperament who enjoyed well-deserved unpopularity. It is he who was charged with obtaining a favorable judgment on the famous question of the royal divorce. The negotiations made to extort an annulment of Henry's marriage with Catherine of Aragon are masterpieces of ecclesiastical rascality. They failed, as we know. The intransigence of the Pope led Henry VIII to break with the Papal authority. The schism was primarily the work of the King. The Reformation in England had essentially the character of the repudiation of the doctrine of the Roman Primacy. In some very fine pages, the author describes the proceedings of the King in subjecting the Church of England. By a long series of wicked laws, Parliament liquidated resistance; the clergy apostasized *en masse*. In 1534, the *Act of Supremacy* gave Henry the title of sole supreme head on earth of the Church of England.

The revolution was completed by the pillaging of the monasteries. Thomas Cromwell organized the systematic pillaging and promoted it by propagandizing the new ideology of royal supremacy and by the execution of recalcitrants.

Some additional notes, a few valuable appendices, a good bibliography (containing only books used by the author), and a general index terminate this excellent study whose objectivity can only please the dissidents.

AQUINAS FURLONG, A.A.

*Suflet Romanesc.* **Revista de cultura crestina.** (July-December, 1950; Special number: 1700-1950) pp. 120. Roma, Via del Babuino 149.

The review *Sufletul Romanese* (Rumanian Soul) is a young one, which first appeared in January 1949. It began as a monthly, and then after January 1950 became a quarterly. It is published under the direction of Fr. Gh. Cosma (of the ex-Pio-Romeno College) and with the collaboration of some high-ranking intellectual personalities of the Rumanian emigration. A special number is dedicated to the 250th anniversary of the union of the Rumanian Church of Transylvania with Rome. It appears under a handsome cover illustrated with a drawing by Mr. Dragutescu—a young and talented Rumanian artist, a recent convert. At the center of the composition is a figure of Christ whose halo is bordered with the words *Ut unum sint*; His Precious Blood flowing from His two hands falls upon the Christians of the East and those of the West. Before and below Him are the embracing figures of St. Augustine and St. John Chrysostom symbolizing the union of the two Churches. The spears of two archangels, passing through these figures, pierce the serpent of disunion. In the midst of this impressive tableau is the little Therese of Lisieux.

The content of the commemorative number:

Gh. Cosma, *Ancestral Faith*: Introduction of Christianity into Rumania by the missionaries come from Rome, break with Rome; renewal of religious relations with Rome; history of the united Church. D. Gazdaru (Professor at the University of Buenos Aires), *Attitude of several Rumanian voievodes on the question of the union of the Churches* (1595-1700). Aron Cotrus (refugee at Madrid), *Song to Raymond Lull*, a poem to this polyglot, apostle of Christian unity, and promoter of oriental studies. St. Marin (professor at the University of Bari, recent convert—one finds that the reading of *Unitas* has had its bearing upon his conversion); *Union of Churches;* prospects of the future. Msgr. Albert Canestri (former spiritual director of the Pio-Romeno, *How I happened to know the Rumanians at the ecclesiastical college of Rome.* Em. Panaitescu (no longer director of the Rumanian Academy of Rome.) *To Bishop Innocent Micu-Klein*, a homage to this ardent united Bishop, so popular in Rumania. Ion V. Emilian; *A quarter millenium.* Sever Pop (celebrated linguist, professor at the University of Louvain); *School of the first scientific Rumanian affirmation*—defense of Latin culture. Al. Gregorian; *the Basilica of St. Mark at Venice*—a poem. Msgr. Aloysius L. tautu (pastor of the Rumanian colony at Rome); *Calomnies against Union.* Petru Sergescu) eminent mathematician, one of the greatest Rumanians of Paris, where he is director of the Institute universitaire Carol I); *Let us construct a city of the spirit.* Alexander Mircea (Secretary of *Unitas*); *Entrance into ecumenicity and the freedom of the Church*—the Rumanians of the emigration discuss different problems concerning Rumania of tomorrow. The question of the "Orthodox" Church is left in the shadow, or is not given an adequate response. Some would have it that after the communist tempest the matter remain at the formula of State Church, merely eliminating unworthy prelates. Fr. Mircea irenically points out the error of this concept. The actual situation of the "Orthodox" Church in Rumania—mere instrument in the hands of the Communists—is a patent demonstration of the incompatibility of the autocephalous Church system with the mission of the Church. Since 1860 the Rumanian Church was at the service of a free-thinking government; it has now passed under another yoke, all the more easily for having become well adjusted to its former servitude. Today, not only the philo-communist hierarchs

have undermined the prestige of Rumanian "Orthodoxy", but also the very concept of national Church has played its part, and must be acknowledged as inacceptable. To be forever free of the State, the dissident Rumanian Church can do but one thing—unite with Rome. This union would signify the entrance of this Church into ecumenicity and Catholicity, as well as the conquest of the freedom necessary for the full accomplishment of its mission. In this respect, the example of the united Church is significant. Gen. Ion Gheorghe; *Christianity in a struggle with communistic materialism.* Vasil Munteanu; *The Rumanian fatherland seen by Michelet.* Petru Iwaie (convert of recent date, professor at Palermo); *The poem of the Arval.* Domnia Palade; *the ideal priest.* Bonaventura Morariu (O.F.M. Conv., Superior of the Conventual scholasticate at Rome); *The Venerable Jeremias Valaque,* precursor of Union with Rome. Pamfil Carnatiu (in charge of Rumanian broadcasts, Radio Vatican); *The Exaltation of the Mother of God*—on the proclamation of the Dogma of the Assumption.

DANIEL STIERNON

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E. BEHR-SIGEL, **Priere et Saintete dans l'Eglise Russe** (preface by C. J. Dumont): Ed. du Cerf, Paris, 1950, 180 pp.

To an Englishman, the customs and convictions of the French are at times astonishing; he may even expect them to be so. To a Frenchman, the dearest convictions of the Spaniards can be quite upsetting. Yet, if some blithe angel had by caprice delivered the yet unborn soul of Mr. John Jones of London to a mother on the far side of the Channel instead of to his rightful British parent, he too would have grown up speaking those thoughts, and acting in that very way that shocks the English. And if the same sort of calamitous trick had been played upon some honest Frenchman's son, and his offspring had been put to gamboling under the palms of Seville instead of sailing boats in the Jardin du Luxembourg, or if he had grown to manhood within sight of those four spear-like towers that once pierced the sky of Toledo, and now stand in memory alone as monuments to the heroic story of Christianity in Spain, then he too would be puzzled by the reputation he had acquired in the other side of the Pyrennees.

Yet these nations are neighbours. Russia lies at a great distance from them all, and in a moral climate still further removed. Should we not then expect that the Russian soul, embracing its own gamut of emotions, its own historical remembrances, its own scheme of thought and belief, and a richly elaborated code of customs would be a subject of misconceptions for the westerner and that when he speaks of the Russian soul be it in praise or blame he is likely to be speaking of a Russia that exists in his fantasy alone?

Considerable literature has been published in recent years, especially by Russian emigrés with the scope of presenting Russian piety as it actually is to Christians of the Latin sphere of religious education. A recent work in this current, which is perhaps the more aptly composed because of experience gained through the preceding works, is Mrs. E. Behr-Sigel's *Prière et Sainteté dans l'Eglise Russe.* The author is herself an "Orthodox", and as such affords some guarantee of genuine interpretation. On the other hand she has taken pains to learn the ways of the Latin Christian cut of mind, and takes it carefully into account in presenting her material.

It is a book intended for a public interested in Russian spirituality but is not addressed to specialists.

The principal theme of the writer is the revelation of the Russian soul through an introduction to its typical saints, (we repeat the author's term) and this not so much from the point of view of historical or biographical accuracy, as from that of the character which these figures assumed in the pious life of the people. As such they represent models to be emulated, ideals of sanctity to be realized, and patterns of spirituality by which the religious aspirations of the faithful at large are guided. They are valid illustrations of the faith as it lives in union with the culture of the Russian people. Thus a knowledge of Russian saints leads to a true appreciation of the Russian soul.

The author finds, moreover, that a bond of unity lies in a familiarity with the saints: "... in striving to know the different forms of Christian sanctity with an ever more real and concrete knowledge, we may infinitely enrich our vision of the sanctity of the Church. Thus hagiography appears as one of the ways of access to the mystery of the Church and to the vision of her Unity in the diversity of persons and families of which she is composed, yet always with the condition that it does not stop with a purely historical or picturesque knowledge of the saints' lives, but that it lead us to the confines where knowledge is converted to sympathy, in communion with the profound motives and spiritual *raison d'etrê* of these lives. (p. 14)

Two essays make up the bulk of the book. The first describes the different classifications of saints and illustrates them with the lives of eminent types. We find the "holy princes" the "holy monks" and the "fools for Christ." Her accounts are the fruit of wide experience in hagiographical literature, and retain a vividness of personality and freshness of local colour that serve to evoke her characters convincingly.

The reader is prepared for this first part by a few pages on the nature of Russian spirituality—not so much a striving after truth as it is a living of the truth with the end in view of attaining a transfigured life even in this imperfect world. To this she adds an informative chapter on the process of canonization in the dissident Russian Church.

The second part of the book is an essay on the role of monasticism in the spiritual life of the Russian people. It is something of a historical sketch of monasticism in Russia, relating its origin, the vicissitudes it endured and the ideological combat which motivated the strife.

In this section she brings to the fore the figure of St. Seraphim of Sarov, the nineteenth century *starets* who preached that the end of the Christian life is the acquisition of the grace of the Holy Ghost. She culminates with an interesting theory which would now place the salutary labors and prayers, once the burden of the monks, upon the shoulders of the laymen. They should "fight the good fight" for the faith, and prepare a renewed flowering of sanctity for the days to come.

SALVATOR BUTLER, S.A.